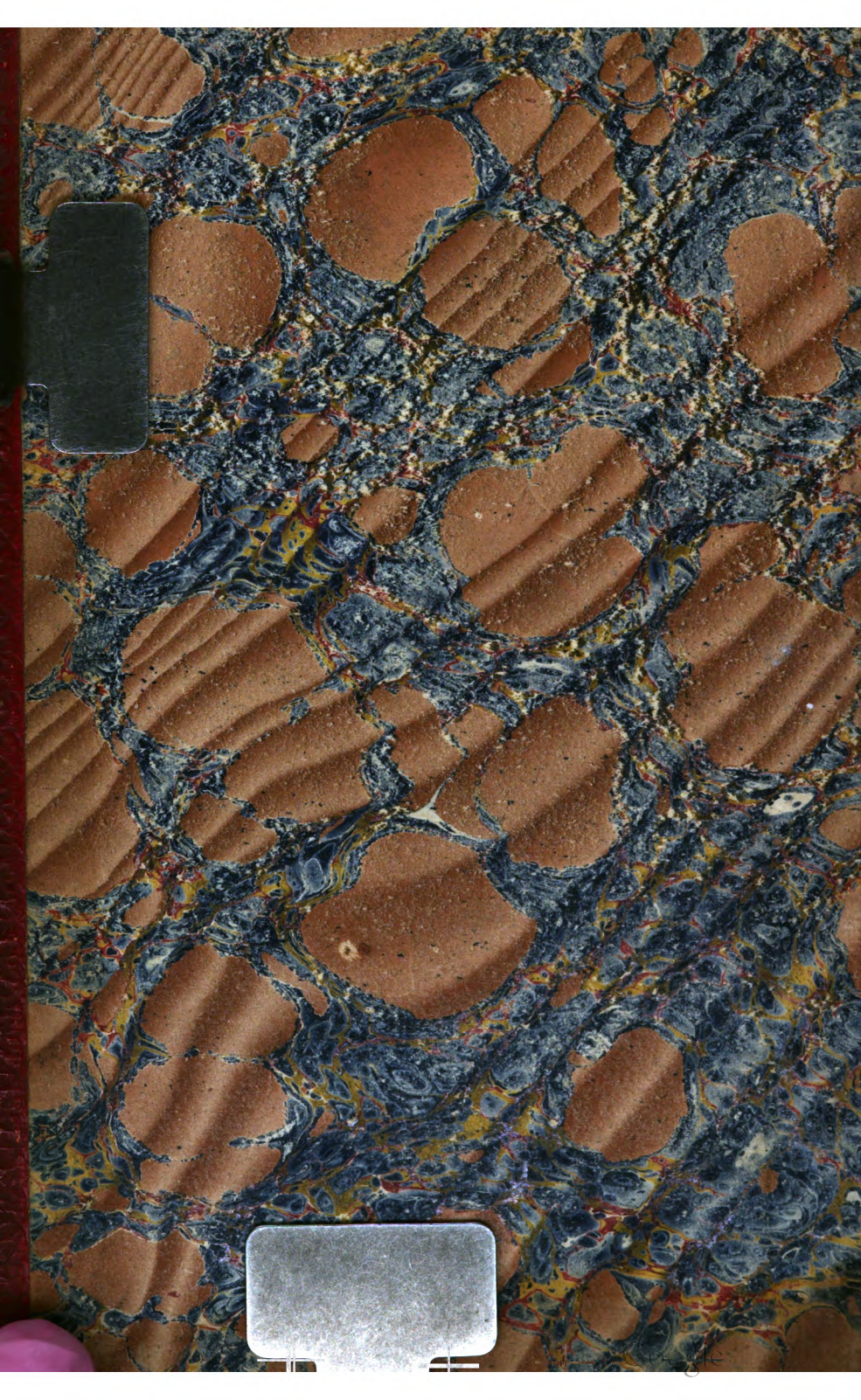




*River's manual: or, Pastoral instructions
upon the Creed, Commandments, ...*

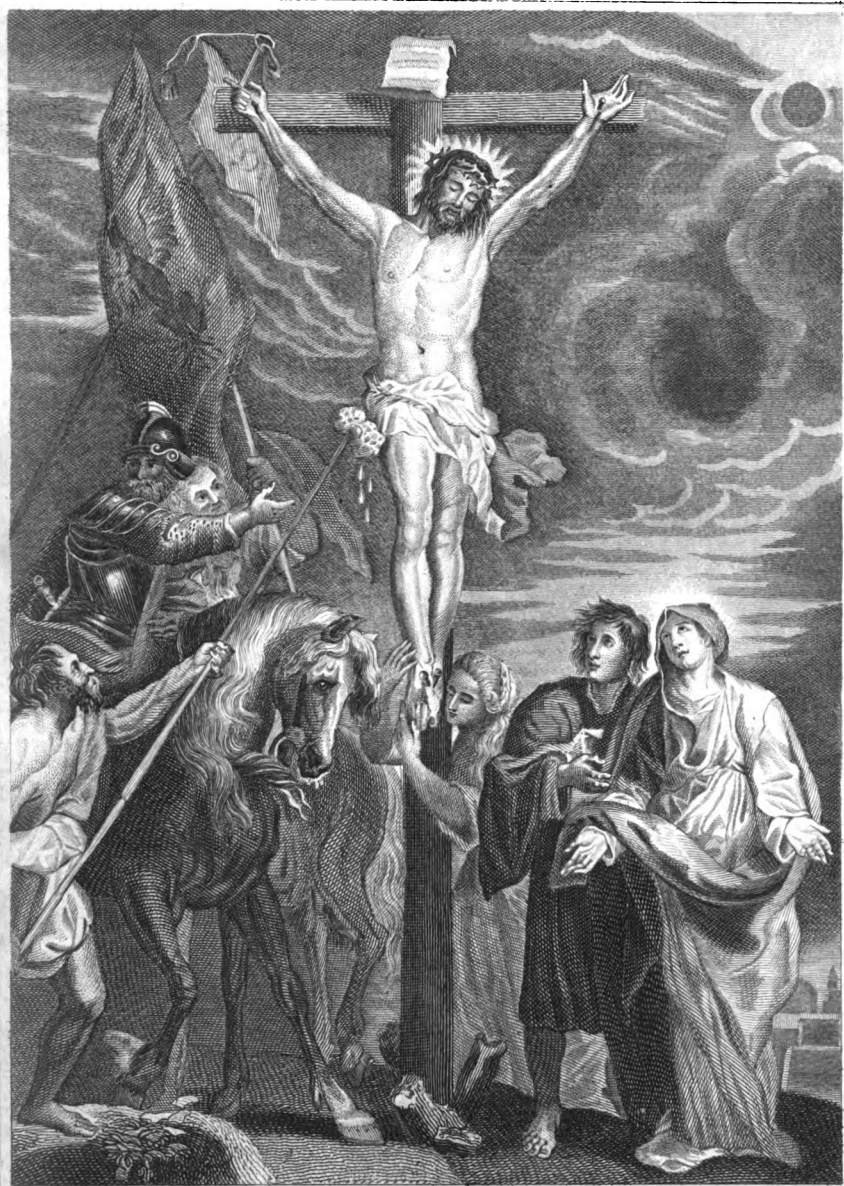
William Penketh





St. John Prior Park

13622 e. 33



Vandyke pinx.

Berry sculp.

THE CRUCIFIXION.

RIVER'S MANUAL;

OR,

Pastoral Instructions

UPON THE

**CREED, COMMANDMENTS, SACRAMENTS,
LORD'S PRAYER, &c.**

COLLECTED FROM THE

**HOLY SCRIPTURES, COUNCILS, FATHERS,
AND APPROVED WRITERS IN GOD'S CHURCH;**

WITH

PRAYERS

CONFORMABLE THEREUNTO.

FOR THE USE OF

**SUCH AS WANT TO BE INSTRUCTED IN THE PRINCIPLES AND
DUTIES OF CHRISTIAN RELIGION.**

A NEW EDITION,

**CAREFULLY REVISED AND CORRECTED BY A CATHOLIC CLERGYMAN, AND
PUBLISHED UNDER THE EXPRESS SANCTION OF THE**

RIGHT REV. DR. PENSWICK, V. A. & COADJ. N.D.

Embellished with suitable Engravings.

LONDON:

**PRINTED FOR THE PROPRIETORS,
AND SOLD BY T. KELLY, 17, PATERNOSTER ROW;
G. LEIGH, LIVERPOOL; P. GRANT, GLASGOW; T. IRELAND, EDINBURGH;
W. CHALLONER, HENRY STREET, DUBLIN;
AND MAY BE HAD OF ALL OTHER
BOOKSELLERS.**

1836.



LONDON:

PRINTED BY R. CLAY, 7, BREAD-STREET-HILL,
CHEAPSIDE.

PREFACE.

CHRISTIAN READER,

UPON a due perusal of this book, you will find all necessary instructions in the great mysteries and duties of the Christian religion, with a variety of Prayers, answering the usual, and almost daily occurrences of human life. It is designed particularly for the poor, and such as want money to buy, or will and leisure to read, more ample treatises on the indispensable obligations owing by all Christians to God, their neighbour, and themselves.

Those who shall have this by them, may at convenient times read some of the instructions and prayers for their daily spiritual entertainment ; thus they will never want means to duly learn, and faithfully discharge, what is required of them for the salvation of their souls ; which, as it is the only thing we came into this world for, so it cannot be obtained but by some labour and pains, and by religiously using the sacraments, prayers, and whatever else Christ has left us in his holy Church for the said end.

The instructions are by way of question and answer, the easiest of all methods, and best suiting

with ordinary capacities. Articles of faith (especially such as are most controverted,) have the authority of Holy Scripture, approved Councils, Fathers, and the living voice of the Church; which certainly are witnesses of the greatest credit to prove that such and such doctrines were by Christ taught to his apostles, and by them delivered to the faithful of the same age, and so down successively in all ages to the present.

Faith is necessary to salvation; "without faith it is impossible to please God," Heb. xi. 6. But faith alone, without the observance of God's commands, will never bring us to heaven. Our blessed Saviour says, "If thou wilt enter into life, keep the commandments," Matt. xix. 17. When we join both these together,—when we believe all revealed truths, and keep the commandments, our souls hold on in the right course; and with perseverance to the end in this course, we cannot miss of a most happy eternity.

If any by reading this book find their judgments better informed in the Christian doctrine, and their wills become more steadfast in the purposes of a good life, the Collector desires them to give glory to God, to whom alone all honour and glory is due.

A TABLE OF THE FIXED FESTIVALS. THROUGHOUT THE YEAR.

In the following Table M. signifies Martyr, P. Pope, Pr. Priest, B. Bishop, C. Confessor, V. Virgin. Holy Days of Obligation are in Small Capitals.

JANUARY.

1 CIRCUMCISION.	20 St. Fabian & Sebastian, MM.
2 Octave of St. Stephen.	21 St. Agnes, V. M.
3 Octave of St. John, Apos.	22 St. Vincent and Anastasius, MM.
4 Octave of Holy Innocents.	
5 Octave of St. Thomas.	23 St. Raymund, of Pennafort, C.
6 EPIPHANY.	
11 St. Higinus, P. M.	24 St. Timothy, B. M.
13 Octave of Epiphany.	25 Conversion of St. Paul.
14 St. Hilary, B. C.	26 St. Policarp, B. M.
15 St. Paul, <i>First Hermit.</i>	27 St. John Chrysostom, B. C.
16 St. Marcellus, P. M.	28 St. Agnes, 2d.
17 St. Anthony, Abbot.	29 St. Francis de Sales, B. C.
18 St. Peter's Chair at Rome.	30 St. Martina, V. M.
19 St. Wolstan, B. of Worcester	31 St. Peter Nolascus, C.

FEBRUARY

1 St. Ignatius, B. M.	9 St. Appollonia, V. M.
2 Purification of B. V. Mary.	10 St. Scholastica, V. M.
3 St. Blase, B. M.	14 St. Valentine, Pr. M.
4 St. Andrew Corsini, B.	15 St. Faustinus and Jovita, MM.
5 St. Agatha, V. M.	
6 St. Dorothy, V. M.	18 St. Simeon, B. M.
7 St. Romuald, Abbot.	22 St. Peter's Chair at Antioch.
8 St. John of Matha, C.	24 St. Mathias, Apos.

MARCH.

1 St. David, B.	12 St. Gregory, P. C.
2 St. Chad, B. of Litchfield.	17 St. Patrick, B. C.
4 St. Casimir, C.	19 St. Joseph, C.
7 St. Thomas of Aquin, C.	23 St. Cuthbert, B. of Lindisfarne.
8 St. Felix, B.	
9 St. Frances, Widow.	24 St. Benedict, Abbot.
10 The Forty Martyrs.	25 ANNUNCIATION of B. V.
11 St. John of God.	

APRIL.

2 St. Francis of Paula, C.	21 St. Anselm, B. C.
3 St. Richard, B. of Chichester.	22 St. Soter and Caius, MM.
4 St. Isidore, B.	23 St. George, M.
5 St. Vincent Ferrerius, C.	24 St. Fidelis, M.
11 St. Leo, P. C.	25 St. Mark, Evangelist.
13 St. Hermenegild, M.	26 St. Cletus and Marc. MM.
14 St. Tiburtius, &c. MM.	28 St. Vitalis, M.
17 St. Anicetus, P. M.	29 St. Peter, M.
	30 Octave of St. George.

MAY.

1 St. Philip and James, Apos.	14 St. Boniface, M.
2 St. Athanasius, B. C.	16 St. Ubaldu, B. C.
3 Finding of the Holy Cross.	17 St. Paschal Baylon, C.
4 St. Monica, Widow.	18 St. Venantius, M.
5 St. Catherine of Sienna, V.	19 St. Dunstan, B.
6 St. John, Apos. ad Port. Latin.	20 St. Bernardine, C.
7 St. Stanislaus, B. M.	21 St. Peter Celestine, P. C.
8 Apparition of St. Michael.	25 St. Aldhelm, B. of Salisbury.
9 St. Gregory Nazien. B. C.	26 St. Augustine, Ap. of England, B. C.
10 St. Antoninus, B. C.	27 St. Philip Neri, C.
11 St. Pius 5th, P. C.	30 St. Felix, P. M.
12 St. Nereus, &c. MM.	31 St. Petronilla, V.

JUNE.

2 Octave of St. Augustin.	18 St. Marc, &c. MM.
3 St. M. Magdalen of Pazzi, V.	19 St. Juliana, de Falconeris, V.
6 St. Norbert, B. C.	20 St. Silverius, P. M.
8 St. William, Abp. York, C.	22 St. Alban, proto-M. of Eng.
9 St. Primus and Felician, MM.	23 Vigil of St. John Baptist.
10 St. Margaret, Q. of Scots, W.	24 Nativity St. John Baptist.
11 St. Barnabas, Apos.	25 St. William, Abbot.
12 St. John, Facundo, C.	26 St. John and Paul, MM.
13 St. Anthony of Padua, C.	27 St. Leo, P. C.
14 St. Basil, B. C.	28 Vigil of St. Peter & Paul.
15 St. Vitus, &c. MM.	29 ST. PETER & PAUL, Apos.
	30 Commemoration of St. Paul.

JULY.

- | | |
|---|---|
| 1 Octave of St. John Baptist. | 18 St. Camillus de Lellis, C. |
| 2 Visitation of B. V. Mary. | 19 St. Vincent a Paulo, C. |
| 6 Oct. of St. Peter and Paul. | 20 St. Jerome Emilian, C. |
| 7 Translation of St. Thomas, M. | 21 St. Henry, Emp. C. |
| 8 St. Elizabeth, Q. Widow. | 22 St. Mary Magdalen. |
| 10 Seven Brethren, and St.
Rufina, &c. MM. | 23 St. Apollinaris, B. M. |
| 11 St. Pius, P. M. | 24 St. Alexius, C. |
| 12 St. John Gaulbert, Abbot. | 25 St. James, Apos. |
| 13 St. Anacletus, B. M. | 26 St. Anne, Mother of the
B. V. Mary. |
| 14 St. Bonaventure, B. C. | 27 St. Pantaleon, M. |
| 15 Trans. of St. Swithin, B. C. | 28 St. Nazarius, Celsus, &c.
MM. |
| 16 B. V. Mary, of Mount
Carmel. | 29 St. Martha, V. |
| 17 St. Osmund, B. of Salis-
bury, C. | 30 St. Abdon & Sennen, MM. |
| | 31 St. Ignatius, C. |

AUGUST.

- | | |
|---------------------------------------|--|
| 1 St. Peter's Chains, &c. | 15 ASSUMPTION B. M. V. |
| 2 St. Stephen, P. M. | 16 St. Hyacinth, C. |
| 3 Finding of St. Stephen. | 17 Octave of St. Lawrence. |
| 4 St. Dominick, C. | 18 St. Agapetus, M. |
| 5 B. V. M. ad Nives. | 20 St. Bernard, Abbot. |
| 6 Transfiguration of our Lord. | 21 St. Jane Frances, Widow. |
| 7 St. Cajetan, C. | 22 Octave of the Assumption. |
| 8 St. Cyriacus, Largus &c.,
MM. | 23 St. Philip Benitus, C. |
| 9 Vigil of St. Lawrence. | 24 St. Bartholomew, A. |
| 10 St. Lawrence, M. | 25 St. Louis, King, C. |
| 11 St. Tibertius and Susanna,
MM. | 26 St. Zephyrin, P. M. |
| 12 St. Clare, V. | 27 St. Joseph Calasanctius, C. |
| 13 St. Hippolitus and Cassian,
MM. | 28 St. Augustin, B. C. |
| 14 Vigil of the Assumption. | 29 Decollation of St. John Bap-
tist. |
| | 30 St. Rose, of Lima, V. |
| | 31 St. Aidan, B. of Lindisf. |

SEPTEMBER.

- | | |
|--------------------------------------|---------------------------------------|
| 1 St. Raymund Nonnatus, C. | 18 St. Joseph a Cupertino, C. |
| 2 St. Stephen, King, C. | 19 St. Januarius, &c. MM. |
| 5 St. Laur. Justinian, B. C. | 20 St. Eustachius, &c. MM. |
| 8 Nativity of B. V. Mary. | 21 St. Matthew, Apos. Evan. |
| 9 St. Gorgonius, M. | 22 St. Thomas, of Villanova,
B. C. |
| 10 St. Nic. of Tolentine, C. | 23 St. Linus, P. M. |
| 11 St. Protus and Hyacinth,
MM. | 24 B. V. Mary of Mercy. |
| 14 Exaltation of the H. Cross. | 26 St. Cyprian & Justina, MM. |
| 15 Oct. of B. V. Mary's Nativ. | 27 St. Cosmas & Damian, MM. |
| 16 St. Cornelius and Cyprian,
MM. | 28 St. Wenceslaus, Duke, M. |
| 17 Stigmas of St. Francis, C. | 29 Dedication of St. Michael. |
| | 30 St. Jerome, Pr. C. Doctor. |

OCTOBER.

- | | |
|---------------------------------------|---|
| 1 St. Remigius, B. C. | 15 St. Teresa, V. |
| 2 Holy Angels Guardians. | 17 St. Hedwiges, Widow. |
| 3 St. Thomas, B. Hereford, C. | 18 St. Luke, Evan. |
| 4 St. Francis, of Assisium, C. | 19 St. Peter, of Alcantara, C. |
| 5 St. Placidus, &c. MM. | 20 Octave of St. Edward. |
| 6 St. Bruno, C. | 21 St. Ursula, &c. V. MM. |
| 7 St. Mark, P. C. | 22 St. John Cantius, C. |
| 8 St. Bridget, Widow. | 25 St. John, of Beverley, Abp.
of York, C. |
| 9 St. Dionysius, Rusticus, &c.
MM. | 26 St. Evaristus, P. M. |
| 10 St. Paulinus, Archb. York. | 27 Vigil of St. Simon and Jude,
Apos. |
| 11 St. Francis Borgia, C. | 28 St. Simon and Jude, Apos. |
| 12 St. Wilfrid, Archb. of York. | 29 Venerable Bede, C. |
| 13 St. Edward, King, C. | 31 Vigil of All Saints. |
| 14 St. Calistus, P. M. | |

NOVEMBER.

- | | |
|--|--|
| 1 ALL SAINTS. | 4 St. Charles Borromeus. B.C. |
| 2 Commem. of all the Faithful
departed. | 8 Octave of All Saints. |
| 3 St. Winefred, V. M. | 9 Dedication of our Saviour's
Church. |

NOVEMBER, continued.

- | | |
|---|---|
| 10 St. Andrew Avelline, C.
11 St. Martin, B. C.
12 St. Martin, P. M.
13 St. Didacus, C.
14 Translation of St. Erconwald, B. C.
15 St. Gertrude, V. Abbess.
16 St. Edmund, Archb. of Canterbury, C.
17 St. Hugh, B. of Lincoln, C.
18 Dedication of the Church of St. Peter, &c. | 19 St. Elizabeth, Widow.
20 St. Edmund, King, M.
21 Presentation B. V. M.
22 St. Cecily, V. M.
23 St. Clement, P. M.
24 St. John, of the Cross, C.
25 St. Catherine, V. M.
26 St. Felix Valois, C.
27 St. Gregory Thaumaturgus, B. C.
29 Vigil of St. Andrew, M.
30 St. Andrew, Apos. |
|---|---|

DECEMBER.

- | | |
|---|---|
| 2 St. Bibiana, V. M.
3 St. Francis Xavier, C.
4 St. Peter Chrysologos, B. C.
5 St. Berinus, B. C.
6 St. Nicholas, B. C.
7 St. Ambrose, B. C.
8 Conception of B. V. Mary.
10 St. Melchiades, P. M.
11 St. Damasus, P. C.
13 St. Lucy, V. M.
15 Octave of the Conception. | 16 St. Eusebius, B. M.
21 St. Thomas, Apos.
25 NATIVITY of our LORD.
26 St. Stephen, First M.
27 St. John Evangelist.
28 Holy Innocents.
29 St. Thomas of Canterbury B. M.
30 Sunday within the Octave of the Nativity.
31 St. Sylvester, P. C. |
|---|---|

TABLE

OF

ALL THE FEASTS THAT ARE TO BE OBSERVED BY THE
CATHOLICS OF ENGLAND,

As Holidays of Obligation (in Small Capitals,) or Days of Devotion.

All the SUNDAYS in the Year.

JANUARY.

- 1 The CIRCUMCISION, or New Year's Day.
- 6 EPIPHANY, or Twelfth Day.

FEBRUARY.

- 2 The Purification, or Candlemas Day.
- 24 St. Matthias, Apostle.

MARCH.

- 19 St. Joseph, Spouse of the B. Virgin.
- 25 The ANNUNCIATION of the B. V. or Lady Day.

APRIL.

- 23 St. George the Martyr.

MAY.

- 1 St. Philip and St. James, Apostles.
- 3 The Finding of the Cross.

JUNE.

- 24 The Nativity of St. John Baptist.
- 29 St. PETER and St. PAUL.

JULY.

- 25 St. James, Apostle.

- 26 St. Ann, Mother of the B. Virgin.

AUGUST.

- 10 St. Lawrence, Martyr.
- 15 The ASSUMPTION of the B. VIRGIN.
- 24 St. Bartholomew, Apostle.

SEPTEMBER.

- 8 The Nativity of the B. Virgin.
- 21 St. Matthew, Apostle.
- 29 Michaelmas Day.

OCTOBER.

- 28 St. Simon and St. Jude.

NOVEMBER.

- 1 ALL SAINTS.
- 30 St. Andrew, Apostle.

DECEMBER

- 8 The Conception of the B. Virgin.
- 21 St. Thomas, Apostle.
- 25 CHRISTMAS DAY.
- 26 St. Stephen, Martyr.
- 27 St. John, Apostle.
- 28 Holy Innocents.
- 29 St. Thomas, of Canterbury.

MOVABLE FEASTS.

EASTER SUNDAY, MONDAY, and Tuesday.

ASCENSION DAY, or the Thursday, forty days after Easter.

WHIT-SUNDAY, MONDAY, and Tuesday.

CORPUS CHRISTI, being the first Thursday after Trinity Sunday.

TABLE OF MOVABLE FEASTS.

Year of our Lord.	Domini- cal Letter.	Golden Number.	The Epact.	Septua- gesima Sunday.	Ash Wednes- day.	Easter Sunday.	Ascension Day.	Whit- Sunday.	Corpus Christi.	Sundays after Pentecost.	First Sunday of Advent.
1830	C	7	6	Feb. 7	Feb. 24	Apr. 11	May 20	May 30	June 10	25	Nov. 28
1831	B	8	17	Jan. 30	Feb. 16	Apr. 3	May 12	May 22	June 2	26	Nov. 27
1832	AG	9	28	Feb. 19	Mar. 7	Apr. 22	May 31	June 10	June 21	24	Dec. 2
1833	F	10	9	Feb. 3	Feb. 20	Apr. 7	May 16	May 26	June 6	26	Dec. 1
1834	E	11	20	Jan. 26	Feb. 12	Mar. 30	May 8	May 18	May 29	27	Nov. 30
1835	D	12	1	Feb. 15	Mar. 4	Apr. 19	May 28	June 7	June 18	24	Nov. 29
1836	CB	13	12	Jan. 31	Feb. 17	Apr. 3	May 12	May 22	June 2	26	Nov. 27
1837	A	14	23	Jan. 22	Feb. 8	Mar. 26	May 4	May 14	May 25	28	Dec. 3
1838	G	15	4	Feb. 11	Feb. 28	Apr. 15	May 24	June 3	June 14	25	Dec. 2
1839	F	16	15	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	May 30	27	Dec. 1
1840	ED	17	26	Feb. 16	Mar. 4	Apr. 19	May 28	June 7	June 18	24	Nov. 29
1841	C	18	7	Feb. 7	Feb. 24	Apr. 11	May 20	May 30	June 10	25	Nov. 28
1842	B	19	18	Jan. 23	Feb. 9	Mar. 27	May 5	May 15	May 26	28	Dec. 4
1843	A	1	8	Feb. 12	Mar. 1	Apr. 16	May 25	June 4	June 15	25	Dec. 3
1844	GF	2	11	Feb. 4	Feb. 21	Apr. 7	May 16	May 26	June 6	26	Dec. 1
1845	C	3	22	Jan. 19	Feb. 5	Mar. 23	May 1	May 11	May 22	28	Nov. 30

PLENARY INDULGENCES,

GRANTED TO THE FAITHFUL, THROUGHOUT THE KINGDOM, AT
THE FOLLOWING TIMES :

I. On Christmas-day, and the twelve days following, to the day of Epiphany, inclusively.

II. In the first week in Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. At Easter, *i. e.* from Palm Sunday to Low Sunday, inclusively.

IV. From Whit-Sunday to the end of the octave of Corpus Christi.

V. On the Feast of St. Peter and St. Paul, and during the octave.

VI. From the Sunday preceding the festival of the assumption of the blessed Virgin Mary, to the twenty-second day of August, inclusively. But if the festival of the Assumption falls on a Sunday, the indulgence begins on that day.

VII. On the Sunday preceding the festival of St. Michael, to the Sunday following, inclusively. But if the festival of St. Michael falls on a Sunday, the indulgence begins on that day.

VIII. From the Sunday preceding the festival of All Saints, to the eighth day of November, inclusively. But if the festival of All Saints falls on a Sunday, the indulgence begins on that day.

Conditions of I. III. VI. VII. are

1. To confess their sins, with a sincere repentance, to a priest approved by the bishop.
2. Devoutly and worthily to receive the holy communion.

3. To visit some chapel or oratory, where mass is celebrated, and there offer up their prayers for the peace and welfare of God's Church.

4. That they may be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechism or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

Note.—It is not required, for the gaining these indulgences, that these works of mercy, corporal or spiritual, or the assisting at catechisms or sermons, be done on the same day with the communion, but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when opportunity shall offer.

The Conditions of II. IV. and VIII. are,

1. To confess their sins, with a sincere repentance, to a priest approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of their communion.

4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world; for the bringing all straying souls to the fold of Christ; for the general peace of Christendom, and for the blessing of God upon this nation.

To the indulgences formerly granted, his holiness, Pope Clement XIV. was pleased to add a new one, in favour of all the faithful living in the English missions, who being truly penitent, and having confessed their sins, shall worthily receive the holy communion of the feast of St. Peter and St. Paul, June 29, or on any day within the octave, and shall for some space of time pray to God with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the holy faith.

A PRAYER FOR THE KING.

Domine saluum fac Regem nostrum Gulielmum; et exaudi nos in die qua invocaverimus te.

Gloria Patri, et Filio, et Spiritui Sancto; sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

V. Mitte ei auxilium de sancto.

R. Et de Sion tuere eum.

V. Dominus vobiscum.

R. Et cum spiritu.

Oremus

Quæsimus, omnipotens Deus, ut famulus tuus Gulielmus rex noster, qui tua miseratione suscepit regni gubernacula, virtutem etiam omnium percipiat incrementa; quibus decenter ornatus, vitiorum monstra devitare, hostes superare, et ad te, qui via, veritas, et vita es, graciosus valeat pervenire.

Per Dominum, &c.

O Lord, save William our King; and hear us in the day when we shall call on thee.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and shall be for ever, world without end. Amen.

V. Send him help from thy holy place.

R. And out of Sion protect him.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

We beseech thee, O almighty God, that thy servant, William our King, who through thy mercy has undertaken the government of these realms, may likewise receive an increase of all virtues; where-with being adorned, he may avoid the enormities of vice, overcome his enemies, and being rendered acceptable in thy sight, may come at length to thee, who art the way, the truth, and the life, through our Lord, &c.

CONTENTS.

PART I.

CHAP.	PAGE
I. Of the Apostles' Creed.....	1
II. Of the First Article	5
III. Of the Second Article	15
IV. Of the Third Article	16
V. Of the Fourth Article	20
VI. Of the Fifth Article	23
VII. Of the Sixth Article	25
VIII. Of the Seventh Article	26
IX. Of the Eighth Article	29
X. Of the Ninth Article.....	30
XI. A continuation of the Ninth Article	76
XII. Of the Tenth, Eleventh, and Twelfth Articles	87

PART II.

I. Of God's Law	94
II. Of the First Commandment	101
III. Of the Second Commandment	113
IV. Of the Third Commandment	117
V. Of the Fourth Commandment	118
VI. Of the Fifth Commandment.....	125
VII. Of the Sixth Commandment.....	132
VIII. Of the Seventh Commandment.....	134
IX. Of the Eighth Commandment	136
X. Of the Two Last Commandments.....	141
XI. Of the Church's Precepts.....	143
XII. Of Sin, and its kinds.....	149
XIII. Of the Seven Capital Sins.....	158
XIV. Of the Four Cardinal Virtues, Seven Gifts, and Twelve Fruits of the Holy Ghost, Eight Beati- tudes, &c.	169

PART III.

I. Of the Sacraments in general, &c.	174
II. Of Baptism	179
III. Of Confirmation.....	185
IV. Of the Eucharist	189
V. Of Mass, or the Sacrifice of the Eucharist.....	15
VI. Of Penance	244
VII. Of Extreme Unction	246
VIII. Of Holy Order	253
IX. Of Marriage	265
X. Gospel Directions, &c.	265

PART IV.

	PAGE
Of Prayer, &c.	272
Morning Exercises	282
Prayers for Particular States and Conditions of Life	293
Evening Devotions	306
Prayers for Particular Virtues and against Particular Vices	313
— for Others	354
Acts of Faith, Hope, Charity, and Contrition.....	367
Devotions for the Afflicted	371
— Sick	378
— before and after the Viaticum	388
— Extreme Unction	390
— for the Dying	393
The recommendation of a Soul Departing.....	396
A Daily Preparation for Death	405
Devotions for a Woman with Child	408
— for Prisoners	410
— for Confirmation	415
Prayers at Mass	418
Mass for the Absent	436
Another Method of Hearing Mass	438
Devotions for Confession.....	442
— for Communion	462
The Seven Penitential Psalms	470
Litany of the Saints	478
Short Night-Prayers	485
Prayers on the Chief Feasts	489
Litany of the B. V. Mary	501
— of the most Holy name of Jesus.....	504
Jesus Psalter	507
The Conclusion	524

DIRECTIONS TO THE BINDER.

The Title, Preface, Tables, and Contents, up to p. xvi.
place at the beginning of the Volume.

The Crucifixion, as Frontispiece, to face the Title.	
The Resurrection	page 24
Saint Peter	45
The Last Supper	191
Saint Paul	263
Christ carrying his Cross	365
The Assumption of the B. V. Mary	494

CATECHISTICAL INSTRUCTIONS
UPON THE CHIEF
MYSTERIES OF FAITH,
AND
CHRISTIAN DUTIES.

PART I.

CHAPTER I.

**OF THE APOSTLES' CREED, THE FAITH AND HOPE OF A
CHRISTIAN.**

1. Q. *Which is the sum of our belief?*—**A.** It is comprehended in the Apostles' Creed under twelve articles made by the twelve apostles, as follows :

I believe in God the Father Almighty, Creator of heaven and earth ; and in Jesus Christ his only Son our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead, and buried ; descended into hell, the third day he rose again from the dead ; ascended into heaven, sits at the right hand of God, the Father Almighty ; from thence he shall come to judge the living and the dead : I believe in the Holy

Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. AMEN.

In matters of divine faith, when a christian says, *I believe*, he does not mean, *I think so, I judge so, or I am of such an opinion*; but *I am fully persuaded without being weak in faith, or staggering at the word of God*; knowing how dangerous, rash, and foolish, is all curiosity in mysteries of faith, which we must not think to comprehend by reason, but setting aside all experience and knowledge proceeding from our senses, not able to know natural, much less supernatural things, must captivate our understanding in obedience to faith, simply believing, with more certainty than what we see with our eyes, all and each mystery of faith upon God's revealed word, delivered to us by the catholic church, our rule and guide about all mysteries of faith.

2. Q. *By what means is our understanding raised to the knowledge of divine mysteries?*—A. By faith, without which we can neither know nor do our duty. "Without faith it is impossible to please God," Heb. xi. 6.

3. Q. *What is faith?*—A. It is the gift of God, and light of our souls, by which we firmly believe whatever the church teaches, as revealed by God, and taught by the apostles; to all which, without exception, we equally assent, having the same reason to believe all, as any (*the revealed word of God*) who can neither deceive, nor be deceived; who has commissioned the ministers of his church to teach all necessary mysteries of faith, and commanded the people to believe and receive them under pain of damnation. "Going into the whole world, preach the gos-

pel to all creatures ; he that believes, and is baptized, shall be saved ; but he that believes not shall be damned," Mark xvi. 16. "If he will not hear the church, let him be to thee as a heathen and publican," Matt. xviii. 17. "By grace you are saved through faith, and that not of yourselves, for it is the gift of God," Eph. ii. 8. "Because God, who commanded light to shine out of darkness, hath shined in our hearts, to the illumination of the knowledge of God's glory in the face of Jesus Christ," 2 Cor. iv. 6. "Faith comes by hearing, and hearing by the word of Christ," Rom. x. 17. "Faith is the substance of things hoped for, the evidence of things not seen," Heb. xi. 1. Where read the effects and wonders of faith, and always remember Christ's saying: "Blessed are they that have not seen and have believed," John xx. 29. Believed, I mean entirely the revealed word of God, as proposed successively unto us by the holy Catholic Church, whose living voice conveys down to us with equal authority, both the letter and sense of scripture, and so is the best interpreter thereof, and the most assured rule and guide for all to follow. "He that hears you, hears me ; and he that despises you, despises me" (Luke x. 16.) who send you, Matt. xxviii. 19.

4. Q. *When is each bound inwardly to believe and outwardly profess his faith ?*—A. Each come to the use of reason, is bound to believe the chief points of faith after a sufficient proposal, and make acts of faith by assenting to all revealed truths proposed by the church ; and also when he receives any sacraments, prays, or uses acts of piety. "For he that comes to God must believe that he is, and is a rewarder of them that diligently seek him," Heb. xi. 6.

But besides believing, we must in due time and place profess what we believe, as oft as God's honour, our own or neighbour's good require. "Judge ye if it be just in the sight of God to hear you rather than God, for we cannot but speak the things which we have seen and heard," Acts iv. 20. We must courageously say with St. Paul, "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believes," Rom. i. 16. "With the heart we believe unto justice, but with the mouth confession is made unto salvation," Rom. x. 10. "Who shall deny me before men, I will also deny him before my Father who is in heaven," Matt. x. 33. Which should awaken those who forsake, or embrace not the true faith, seeing "Without faith it is impossible to please God," Heb. xi. 6. which sufficiently shews the necessity thereof.

5. *Q. Will faith without good works save a man?—*

A. Fathers, by their lives and writings, councils by their decrees, pastors by their preachings, to do good and fly evil, to keep God's commands, &c. universally shew, as scripture doth, that faith without good works will not save a man. "If I shall have all faith, so that I could remove mountains, and have not charity, I am nothing," 1 Cor. xiii. 2. "Faith without works is dead," James ii. 26. "Blessed are they who hear the word of God, and keep it," Luke xi. 28. "If thou wilt enter into life, keep the commandments," Matt. xix. 17.

CHAPTER II.

OF THE FIRST ARTICLE

1. *Q. What profess we by "I believe in God"?—*
A. To most firmly believe there is a God, and but one God, our beginning and last end, in whom we chiefly confide, that he will give us eternal bliss after this life if we keep his commands. "We trust in the living God, who is the Saviour of all men, especially of the faithful," 1 Tim. iv. 10. "One God and Father of all, who is above all, and by all, and in all us," Eph. iv. 6.

2. *Q. What must we conceive God to be?—A.* A spiritual substance, having his being from himself, incomprehensible, immutable, omnipotent, infinitely wise, infinitely good, immense, eternal, without beginning or ending, who depends on nothing, but all depend on him for their being and preservation. "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominations, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist," Col. i. 16, 17. "All things were made by him, and without him nothing was made," John i. 3. "I am Alpha and Omega, the Beginning and End, saith our Lord, which is, and which was, and which shall come, the Omnipotent," Apoc. i. 8. "God is a Spirit," John iv. 24. "All things are naked and open to his eyes," Heb. iv. 13. "To the King eternal, immortal, invisible, the only God, honour and glory for ever and ever, Amen." 1 Tim. i. 17

Reason as well as faith shews that God was ever, and never was made. For all know what is not can do nothing; if then once there had been nothing, it follows that there could never have been any thing, seeing something cannot be made by nothing. Since then many things are, there must have been some first maker; and so not made, because the first; and consequently God, maker of all things, blessed for evermore.

The glory of the world, the strange diversity, yet wonderful order of all created things, the variety of times and seasons, the motion of the heavens, the corruptions, alterations, and changes of things by death and life, sufficiently declare there is a God, or some first Maker, not made by any. "The heavens declare the glory of God, and the firmament shews the works of his hands," Psalm xviii. 1. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead," Rom. i. 20.

It is evident also that there is but one God; for absolute sovereignty, which God has, admits of no equal, because above all. "One God, and Father of all, who is above all, by all, and in all us," Eph. iv. 6. Yet, though we believe there is but one God, one divine nature, however we must believe that the same nature is in three divine persons, so as that each person is God, and yet but one God, though each person is really distinct, and was so from all eternity. "There be three that give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one," 1 John v. 7. "Teach all nations, baptizing them in the name of the Father,

and of the Son, and of the Holy Ghost," Matt. xxviii. 19. To reconcile the trinity of persons with the unity of God is a dangerous subject of human curiosity. God has said it, and we must believe it, as we must believe all other mysteries of christian faith upon God's word, delivered to us by his holy church.

3. Q. *Why is the first person of the blessed Trinity called Father?*—A. Because being the fountain, whence the other two persons proceed, and not proceeding from any, he begat the Son from all eternity, as the expression of his essence, with whom he produces the Holy Ghost; not that there is the least degree of inequality betwixt the Father, Son, and Holy Ghost, who are one and the same eternal God; but the Father is the first person, because he proceeds from no other; the Son is the second person, because he proceeds from the Father only; and the Holy Ghost is the third person, because he proceeds from the Father and the Son; who, notwithstanding, have all the self-same nature, the self-same being, and all absolute perfections alike. He is Father likewise in respect to us, and all his creatures, who derive their being from him. "For in him we live, move, and have our being," Acts xvii. 28. Father, because loving us with more than a fatherly love, he created us to his own image and likeness, and sent his only Son to redeem us, when his enemies, to teach us by his doctrine, life and example, the way to heaven, and to institute means to derive unto us his holy graces. Father, because having purchased our liberty by the death of his only Son, he directs, guides, and governs us as his truly adopted children, made such by holy baptism. "You have

received the Spirit of adoption of sons, wherein we cry, Abba (Father), for the Spirit testifies to us that we are the sons of God; and if sons, heirs also, heirs truly of God, and co-heirs of Christ," Rom. viii. 15. "See what manner of charity the Father has given us, that we should be named and be the sons of God," 1 John iii. 1. So as good children we should always love him, and keep his commandments. Do we so?

4. *Q. What signifies Almighty?*—*A.* That God can do all things that can be done, (which are not ill, or do not argue imperfections,) as he pleases. "He has done all things, whatsoever he would," Psal. cxiii. 11. His omnipotency is shewn by Creator of heaven and earth, seeing nothing but an omnipotent power could make them, and all created things, out of nothing; to which all would return, if the same power preserved them not. Of all his other attributes, his power is deservedly mentioned, as including all his other perfections, which should make us fear, love, and trust in him. "If God be for us, who is against us?" Rom. viii. 31.

5. *Q. What moved God to make all things?*—*A.* His own goodness, that so he might communicate himself to men and angels. "Our Lord hath made all things for himself," Prov. xvi. 4.

6. *Q. What is an angel?*—*A.* A spiritual creature, subsisting completely without a body, the most noble of creatures, exempt from corruption or change, endowed with a perfect understanding and will, free and capable to know, love, and glorify God.

7. *Q. When and why did God create angels?*—*A.* After the heavens' creation, God created the angels

to be partakers of his glory, executioners of his will, and our guardians: "He has given his angels charge of thee, that they keep thee in all thy ways," Psalm xc. 11; assisting us in all our undertakings; defending us against the devil's snares; after sin, moving us to repentance; praying for us, and guiding us to heaven, unless we reject their conduct by living and dying in sin. "Behold, I will send my angel, who shall go before thee, and keep thee in the way, and bring thee into the place which I have prepared; observe him, and obey his voice." Exod. xxiii. 20, 21.

8. *Q. In what state were the angels created?* *A.* In the state of grace, with condition, that if they persevered in obedience to God, according to the orders prescribed them, they should be translated from the state of grace to that of glory.

9. *Q. Did they all persevere in that state?* *A.* No, Lucifer, the chief, and many others by his example, filled with pride, presumption, and self-love, revolted against God, ("I will ascend to heaven, &c. and be like the Highest," Isai. xiv. 13, &c.,) for which pride they were cast into hell, and of most beautiful angels became most foul devils. "If God spared not the angels sinning, but cast them into hell to be reserved unto judgment," (2 Pet. ii. 4.) what will he do with proud man, neglecting his commands?

10. *Q. What must we believe of the good angels?* *A.* That they, for opposing the design of the wicked and persevering in their due subjection to God were crowned with endless glory according to their merits.

11. *Q. Are all the angels equal among themselves?* *A.* No: among them are divers degrees of excellency, both according to their state of nature and glory;

as to their nature, they are divided into three hierarchies, the lowest whereof consists of angels, archangels, and principalities; the middle of powers, virtues, and dominations; the highest of thrones, cherubims, and seraphims; which distinction, as it is among the blessed a great ornament to their felicity, so it remains to the damned a great confusion: the blessed also differ in the state of glory, God diversly beautifying them according to the diversities of their grace and merits.

12. *Q. Do the evil angels ever come from hell?*

A. They may, and do by God's permission, to molest men, either in punishment of their sins, or in trial of their virtue, though their torments are not thereby diminished.

13. *Q. How are the ruins of the damned angels to be supplied?* *A.* By holy men, who live and die in God's favour.

14. *Q. What is man?* *A.* A creature endowed with reason, created to God's image and likeness, (Gen. i. 26.) whose soul, produced out of nothing, and united to a corruptible body, is subject to many miseries, through Adam's fall. "By one man sin entered into the world, and death by sin, and so unto all men death passed," Rom. v. 12. "Man born of a woman, living a short time, is filled with many miseries," Job xiv. 1.

15. *Q. When, and to whose likeness, did God make man?* *A.* On the sixth day, at the world's creation, and to his own image and likeness, Gen. i. "God formed man of the slime of the earth, and breathed into his face the breath of life, and man became the living soul," Gen. ii. 7. Then of a bone taken out of Adam's side, God made a woman, from whom all

mankind descends, by way of generation, as to the body; but the soul is created by God, and united to the body, when sufficiently organized in its mother's womb.

16. *Q. What is man's soul?* *A.* A spiritual substance, created by God, to inform man's body, endowed with understanding and free-will, whereby man is made to God's image, resembling the angels, and differs from all other creatures.

17. *Q. In what state was man created?* *A.* In the state of grace, innocency, and original justice, comprehending all sorts of blessings necessary for the perfection either of body or soul; his body had perfect health, beauty, &c. senses quick, functions regular; his soul was beautified with heavenly grace, or inherent justice; his understanding endowed with knowledge of natural and supernatural things; his will biassed with the love of God. The inferior powers of his soul, and the motions of the flesh, were subject to reason, reason to the spirit, and the spirit to God. He had no error, no trouble, or inward passions of the mind, no inordinate concupiscence, no propension to evil, but a singular pleasure in the practice of good. "God made man right," Eccles. vii. 30. "With glory and honour thou hast crowned him, and placed him over the works of thy hands: thou has subjected all things under his feet," Psal. viii. 6, &c. He was placed in paradise, a place abounding with all delightful objects, where God made man master of all things. "Of every tree of paradise eat thou; but of the tree of good and evil eat not, for in the day thou shalt eat of it thou shalt die," Gen. ii. 16, &c. Thus God covenanted with Adam, head of his posterity, who, by the devil

envying man's happiness, was brought to eat the forbidden fruit, and so with all his posterity was condemned to innumerable miseries in this life, and after death to eternal woes. "By one man sin entered into this world, and death by sin; and so death passed unto all men," Rom. v. 12.

18. *Q. For what end did God make man?* *A.* Chiefly to know, love and serve him, as his beginning and last end, during this life, that he might enjoy him in the next. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. xxii. 37. And seeing the law of love permits not any thing to be beloved but only in God, and for God, all the faculties of our soul and body, all our time, care, and industry, ought chiefly to be employed in God's service and our soul's salvation. "None of us lives to himself, and none of us dies to himself, for whether we live, we live to our Lord; and whether we die, we die to our Lord; therefore whether we live or die, we are our Lord's," Rom. xiv. 7, &c. "Whether therefore you eat, or drink, or do any other thing, do all to the glory of God," 1 Cor. x. 31. "Set your affections on things above, not on things on the earth, Col. iii. 2. "For what doth it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul," Matt. xvi. 26. To secure which there is no other way but to labour rightly for the end, for which God has made us. Do we truly so?

19. *Q. Can all know they come into this world for this end?* *A.* Though God gives to all a sufficient light to come to this knowledge, ("The light of thy countenance, O Lord, is signed upon us," Psal. iv. 7.)

yet Christians, so called from Christ, "the true light, which enlightens every man that comes into this world," (John i. 9.) are more favoured herein; having by the light of faith a perfect knowledge hereof. "The grace of God our Saviour, hath appeared to all men, teaching us, that denying impiety, and worldly desires, we live soberly, and justly, and godly in this world," Tit. ii. 11, &c.

20. Q. *Whom call you Christians?* A. Who being baptized, believe in Jesus Christ, believe his doctrine and follow him. "My sheep hear my voice and follow me," John x. 27; not in shew, or lip-service, but with heart, mind, and body, ready always to do, or suffer what God requires, and rather die than offend him. "So let none of you suffer as a murderer, &c. but if as a christian, let him not be ashamed, but let him glorify God in his name," 1 Pet. iv. 15. "I have given you an example, that as I have done to you, so you do also," John xiii. 15. "If any man have not the spirit of Christ, he is none of his," Rom. viii. 9. "You are the children of God by faith in Christ Jesus, for as many of you as are baptized in Christ, have put on Christ," Gal. iii. 26. Lord, give us a true christian spirit, and grace to follow our Lord, Christ Jesus.

21. Q. *Which are the obligations of a Christian?* A. To conform truly with his whole heart and mind to the law, life, doctrine and example of Christ, as his gospel directs, by flying pride and all worldly vanities; by contemning riches, honours, pleasures, &c.; by mortifying his appetites, curbing his passions, and all sinful inclinations; by suffering patiently all affronts, crosses, losses, &c.; by doing in all things the will of God, and not his own; by duly observing

God's laws ; by practising virtue and flying vice, never doing what Christ's gospel condemns, nor omitting what it enjoins. " I am not ashamed of the gospel, for it is the power of God unto salvation, to every one that believes," Rom. i. 16. " They that are Christ's have crucified their flesh, with their vices, and lusts," Gal. v. 24. " Christ died for all, that they, who live, shall not henceforth live to themselves, but to him who died for them, and rose again," 2 Cor. v. 15. " Who says he abides in him, ought himself also to walk as he walked," 1 John ii. 6. " If any will come after me, let him deny himself, and take up his cross daily and follow me," Luke ix. 23. Do we thus ?

22. *Q. What ought a Christian to know and observe ?* *A.* All, come to the use of reason, must believe in general all truths revealed by God, and taught by God's church, which are contained in holy scriptures, and divine traditions ; in particular the unity and trinity of God, the incarnation, passion, and death of Christ for man's redemption, and all other articles contained in the apostles creed ; also all what is necessary for worthily receiving such sacraments as they are to receive, and all other acts of religion which they are obliged to exercise towards God, as praying in due time, and observing always God's commands, which parents and sureties are bound to teach children ; all therefore must know the apostles creed, our Lord's prayer, God's commandments, the church's precepts, and what concerns the sacraments they are to receive ; and these not superficially, but so as they can give some account of the substance and meaning of each one in particular.

CHAPTER III.

OF THE SECOND ARTICLE.

1. *Q. What profess we by the second article, "and in Jesus Christ, his only Son our Lord?"* *A.* We profess to believe and put our trust in Jesus Christ our Lord and Redeemer, true God, and true man, the second person of the blessed Trinity, God's only Son, who, as God, is not made, nor created, but from all eternity without a mother proceeds from the Father, as the expression of his essence, the splendour of his glory, the figure of his substance, and the invisible image of his divinity, co-equal and consubstantial to his Father, and consequently infinite, omnipotent, and Lord of us and all other things, as the Father is.

Jesus signifies a Saviour, a name above all names given him by his Father before his birth. "Thou shalt call his name Jesus, for he shall save his people from their sins," Matt. i. 21, Luke i. 31. Which name he merited by becoming man to redeem the world by his death and passion, purchasing for us grace and glory. "Neither is there any other name under heaven given to men wherein we must be saved," Acts iv. 12.

Christ is another name, signifying Anointed; he by his eternal Father was anointed, priest, king, and prophet, not by infusion of natural oil, but by a total infusion of the Holy Ghost, by the plenitude of divine grace, and by the divinity itself. He is declared "a priest for ever according to the order of Melchisedeck," Psalm cix. 4; and at his last supper he

offered the most holy sacrifice of his body and blood, and himself a sacrifice upon the cross for our sins. He is "a king, of whose kingdom there shall be no end," Luke i. 33; and a prophet, who came to denounce unto us the divine truths, and instruct us in the way to heaven. May his grace enable us to zealously follow his life, doctrine, and example, for the salvation of our souls.

CHAPTER IV.

OF THE THIRD ARTICLE.

1. *Q. What profess we in the third article, "who was conceived by the Holy Ghost, born of the Virgin Mary?"* *A.* We profess and believe that Jesus Christ, the second person of the blessed Trinity, (when the time of our redemption was come) after the Virgin's consent to the angel's message, united to his divine person in the Virgin's womb, a body perfectly organized, formed by the operations of the Holy Ghost of her purest blood, animated with a rational soul, and at midnight was born of the Virgin Mary, after nine months imprisonment in her body, without breach or blemish to her virginal integrity.

2. *Q. Did Christ cease to be God when he became man?* *A.* No: for being always God, he could not cease to be, what he ever was, true God, co-equal and consubstantial with his Father, blessed for evermore.

3. *Q. Why became he man?* *A.* To redeem and save lost man, by fully satisfying for man's offences,

which being in some sort infinite, (as are mortal sins) because against the infinite goodness of God, required an infinite satisfaction in rigour of justice, which no man, nor all men together, were able to render, especially being deprived of grace, which being God's gift, is not in man's power, and yet so necessary, as that none without it can work his conversion, or satisfy for sin. Man then had remained for ever the devil's slave, had not our good God, (who left the rebel angels, far more noble than we, to suffer eternally) taken compassion on us, and sent his only Son to become man, that the same nature which had offended, infinitely dignified by the divine Person, might be able to satisfy the divine justice, and so free man from the devil's slavery: which obliges all to love, and never offend so good a God, lest he punish such ingratitude for all eternity.

4. Q. *Why deferred God, almost, if not more than four thousand years to send his Son to redeem us ?* A. To make us sensible of the grievousness of sin, which deserves eternal punishment, and daily move us to consider his great mercy in our deliverance by Christ's merits.

5. Q. *Why was the Son of God made man, rather than the Father or the Holy Ghost ?* A. It pleased God, that his Son, his increated image, should redeem man, created to God's image; that his adopted sons should be redeemed by his natural Son; that he, who was born from eternity without a mother, should be born in time of a mother without a father; according to these two generations, there are in Christ two natures, and two wills, divine and human, yet so agreeable as that there is no opposition between them.

6. *Q. Was Christ conceived and made man only by the Holy Ghost?* *A.* The three persons of the blessed Trinity equally concurred, having all the same undivided power; yet the work was effected only in the Son, who united our nature to his divine Person. This union we call the incarnation of Christ, which being a work of grace, goodness, and mercy, proceeding from love, is particularly ascribed to the Holy Ghost, the God of love.

7. *Q. How differs the conception and birth of Christ from that of other children?* *A.* Others are conceived by concurrence of man and woman together, by way of generation, the only order which God has put in nature for man's production; and some days pass after this concurrence before a body is framed, which as soon as animated, the soul, created by God in union with it, is infected with sin, wherein all are born with great pain to mothers; but the Son of God was conceived by the operation of the Holy Ghost in the womb of a virgin, of whose body, after her consent was given, was formed the body of Christ, and quickened at the same moment with a soul infused therein, which, united to Christ's sacred person, was instantly beautified with the fulness of grace, and all other perfections belonging to nature; and nine months after was born without pain to his mother, or breach of her virginal integrity; he being thus at once true God and true man, in one single person, the blessed Virgin was at the same time, true mother of God and man, and so styled by St. Elizabeth: "Whence is this to me, that the mother of my Lord should come to me?" Luke i. 43. True mother of God, and yet always a virgin before, in, and after her child bearing, as the Apostles' creed

and all the faithful have ever taught; Christ honoured her as his mother, and we dishonour Christ in dishonouring her.

8. *Q. When, where, and in what condition was Christ born?* *A.* St. Luke (ii.) writes, how after the edict of Cæsar Augustus, that all the world should be enrolled, Joseph went from Nazareth to Bethlehem, to be enrolled with "Mary his espoused wife, that was with child, and it happened when they were there, her days were accomplished that she should be delivered, and she brought forth her first begotten Son, and swaddled him in clothes, and laid him in a manger, because there was no place in the inn," &c. In this poor condition would Jesus be born, to check our pride and desire of worldly greatness; to teach us poverty of spirit, humility of heart, contempt of riches and worldly honours, patience in adversity, meekness in troubles, mortification of our wills, appetites, and inclinations, being "through many tribulations we must enter into the kingdom of God," Acts xiv. 2.

9. *Q. What was Christ's progress after his birth?* *A.* On the eighth day he was circumcised, and called Jesus, Luke ii. He was after visited and adored by the three kings; forty days after his birth he was presented in the temple of Jerusalem in quality of the first begotten; then Joseph and Mary fled with him into Egypt to escape Herod's fury, who killed all the children in the confines of Bethlehem, under two years old (Matt. ii.); which passages the church yearly celebrates by festivals of Holy Innocents, New-year's day, Twelfth-day, and Candlemas-day. After Herod's death he returned to Nazareth, whence yearly at the solemn feasts he went to Jerusalem.

Luke ii.; where, left by his parents at twelve years old, after three days search, he is found in the temple in the midst of doctors. "And Jesus increased in wisdom and age, and grace, with God and men," Luke ii. 52. Till thirty years old he lived with his parents; being then baptized by St. John in Jordan, he went into the desert, where he fasted forty days and nights before he began to preach his doctrine, which he confirmed by many miracles, to convince the world of the truths he taught, and move us to follow his life, doctrine, and example.

10. Q. *What was the fruit of Christ's preaching?*

A. His words being words of life, wrought strange conversions, and made saints of sinners; the evangelists in their gospels, and the apostles in their epistles, have published some part of his life and doctrine, which the pastors of the church, the apostles' successors, have received from age to age, and inviolably preserved, with the sense thereof, for the direction of our lives in the way to heaven, by following which we can only be secure.

CHAPTER V.

OF THE FOURTH ARTICLE.

1. Q. *What do we profess and believe in the fourth article, "suffered under Pontius Pilate, was crucified dead and buried?"* A. We profess and believe that Christ, after a painful life of thirty-three years, suffered most bitter torments under Pontius Pilate; and, nailed

to a cross, died thereon; whose body, taken down, was buried in a new sepulchre.

2. *Q. Why, when, and where began he his sufferings?*

A. He wonderfully suffered from his conception till his death; to convince us, that seeing we were lost in the pleasures of paradise, our life ought to be here a life of suffering, of penance, and mortification; and to move us by his example to suffer patiently all crosses divine providence sends or permits, even death itself, for Christ's sake, without repining at God for permitting such, or spiting the injurer; expecting the longer we live to suffer the more, as Christ did; who at his last passion suffered unspeakable torments, which (because sin began in the garden of paradise) he would begin in the garden of Gethsemani; where having a clear representation of all the sins of the whole world, of all the evils that were to follow, of all the injuries against God, of the prodigious number that would damn themselves, and of the small number that would make use of the merits of his sufferings; as also a lively apprehension of all the torments he was to suffer for ungrateful man, he felt such an agony that his sweat became as "drops of blood, trickling down upon the ground, Luke xxii. 44, and his sorrow such as made him say, "My soul is sorrowful even to death," Matt. xxvi. 38. In the height of his agony, Judas, his wicked apostle, brings a troop of men armed with swords and clubs, to apprehend him as a thief; whom, betrayed with a kiss, they bound with ropes, and using him most barbarously, pulled him by the hair, beat him with sticks, called him by the worst of names, dragged him from place to place, most falsely accusing him, tied him to a pillar, beat his tender flesh till the

executioners were wearied, and made his body one bleeding ulcer, reviling him with all sorts of scoffs and indignities. In this sad condition they dragged him to Herod, who sent him back to Pilate in a fool's coat. Pilate, protesting his innocency, condemned him to be crucified at the cries of the people, and preferred Barabbas, a notorious villain, before Jesus. "Then the president's soldiers taking Jesus into the palace, gathered unto him the whole band, and stripping him, put a scarlet cloak about him, and plaiting a crown of thorns, put it upon his head, and a reed in his right hand, and bowing the knee before him, they mocked him, saying, Hail, king of the Jews; and spitting upon him, they took the reed and smote his head, and after they had mocked him, they took the cloak from him, and put on his garments, and led him away to crucify him," (Matt. xxvii.) making him carry his cross in this sad condition till he fainted under it. When come to Mount Calvary, the soldiers rudely pull off his clothes, make his wounds bleed afresh, and nail him to the cross with most rugged nails, driven through his tender hands and feet; they place him between two thieves, and omit nothing they judged conducing to his shame or sorrow; yielding up the Ghost, they gave him vinegar mixed with gall to drink; yet he prayed for them, saying, "Father, forgive them, for they know not what they do," Luke xxiii. 24. After three hours upon the cross, he died, and being dead, he was taken down and buried in a new sepulchre.

3. *Q. Was all this necessary to satisfy for our sins?*

A. No, the least drop of his blood had been sufficient; yet he would thus suffer to make us sensible what punishment is due to sin; to move us to fly and

detest the same which brought him to these sufferings and oblige us to love and imitate him, who suffered thus for the love of us. "He was wounded for our transgressions, he was bruised for our iniquities, &c.; and with his stripes we are healed," Isa. liii. 5. "Christ suffered for us, leaving you an example that you may follow his steps," 1 Pet. ii. 21.

4. Q. *Did Christ die to save all?* A. Yes: "Christ died for all, that they who live may not now live to themselves, but to him who died for them, and rose again," 2 Cor. v. 15. "One mediator between God and man, the man Christ Jesus, who gave himself a redemption for all," 1 Tim. ii. 5, &c. Whose death was profitable to us, first, by way of redemption; secondly, by way of satisfaction for man's sins against God; thirdly by way of merit, meriting thereby grace for us to rise from the state of sin, to resist temptations, and to do good works meritorious of eternal bliss; for all grace (observe this well) is derived from the merits of Christ's passion; and fourthly, by way of sacrifice, which was of infinite value offered on the cross for our redemption.

CHAPTER VI.

OF THE FIFTH ARTICLE.

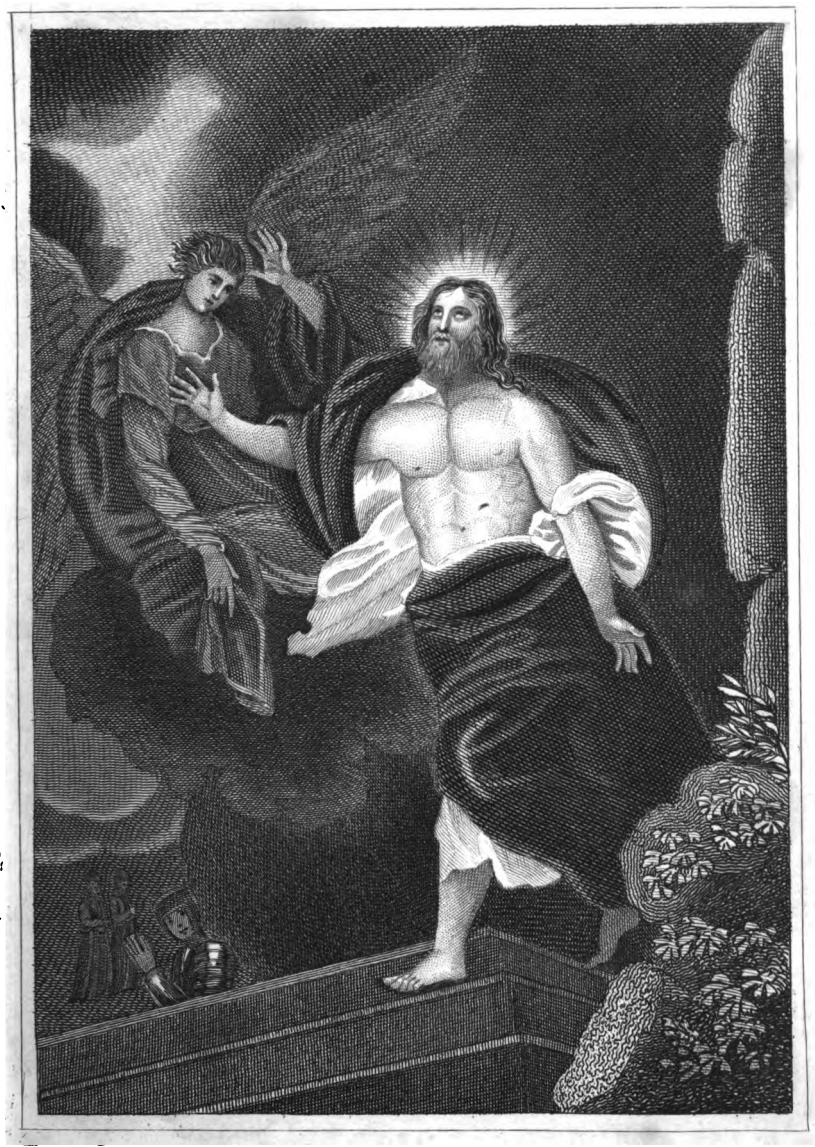
1. Q. *What do we profess and believe in the fifth article, "he descended into hell, the third day he rose again from the dead?"* A. We profess and believe that as soon as Christ was dead, his soul descended into hell to make known his power and divinity, and

to comfort and free from thence the souls of the holy fathers and just that were detained there, in a place called *Limbus Patrum*, whence they could not be freed till Jesus had paid the price of their redemption; who rose the third day after his death by his own proper power.

2. *Q. What understand you by hell?* *A.* A place where the devil and damned souls are detained; in which also are the souls of children deceased without baptism, who remain for ever deprived of the sight of God, yet without all sensible pains the other damned suffer; in it also is *Limbus Patrum*, whither Christ's soul descended by its real presence, and likewise Purgatory, of which see Part III. Chap. 32.

3. *Q. How long remained Christ's soul there?* *A.* Part of three days, from Friday till Sunday morning; when, to the confusion of the damned, and comfort of the just, by his own proper strength and power, (his divinity being united to his soul in hell, and to his body in the grave) he rose, accompanied with the just souls so long before detained prisoners, resuming his body, and all the parts thereof which belonged to its perfection, and endowing it with the qualities the just shall have at their resurrection, of agility, subtilty, clarity, and impassibility.

4. *Q. Why retained he, after his resurrection, the scars of his wounds?* *A.* To confound the incredulity of men ("See my hands, and bring hither thy hand and put it into my side, and be not faithless, but believing," John xx. 27;) to present them to his Father as a propitiation for our sins, and to shew them to the court of heaven as a perpetual mark of his glorious combat, of his victory over his enemies, and of his love for men.



THE RESURRECTION.

5. Q. *What benefit have we by Christ's resurrection?*

A. It confirms our faith and hope of a glorious resurrection, and encourages us to suffer all sorts of affliction, that we may rise after death to glory. "Blessed be God, &c. who according to his great mercy has regenerated us into a lively hope by the resurrection of Jesus Christ," &c. 1 Pet. i. 3, &c. "If we suffer, we shall also reign," &c. 2 Tim. ii. 12.

CHAPTER VII.

OF THE SIXTH ARTICLE.

1. Q. *What do we profess and believe in the sixth article, "he ascended into heaven, sits at the right hand of God the Father Almighty?"* A. We profess and believe, that Christ, having conversed forty days on earth after his resurrection, to manifest it to his apostles, to confirm them and his disciples in their faith, and instruct them in all things concerning the rights of his sacraments, the sense of scriptures, and what concerned the government of his church, assembled them on mount Olivet, where, making a speech to them, he blessed them, and by his own proper power, he ascended into heaven. "In their sight he was elevated, and a cloud received him out of their sight," (Acts i. 9.) carrying with him the souls he freed from Limbus, to give them possession of heaven; where he remains equal with his Father in power and majesty as God; and where as man, he is in the highest created glory, sovereign Lord, and chief

E

mediator between God and men. "Ascending on high, he led captivity captive," Eph. iv. 8.

2. *Q. Why did he ascend to heaven?* *A.* To take possession of eternal glory, (which he had merited) to be our mediator, and prepare a place of bliss for us. "I go to prepare a place for you," John xiv. 2.

3. *Q. What honour are we bound to render to Jesus Christ?* *A.* Supreme adoration, the same as to God, he being the second person of the blessed Trinity, and truly God as well as man.

CHAPTER VIII.

OF THE SEVENTH ARTICLE.

1. *Q. What do we profess and believe in the seventh article, "from thence he shall come to judge the quick and the dead?"* *A.* We profess and believe that at the latter day Jesus Christ, "who by God, is appointed judge over all the living and dead," (Acts x. 42.) shall judge all, of what sex or condition soever. "For we must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he has done, either good or evil," 2 Cor. v. 10.

2. *Q. Doth Christ judge every one at his death?* *A.* Yes; and as it is thought, in the very place and moment of death he gives the unchangeable sentence, according to each one's deserts, which is called the particular judgment after death. "Judgment is past of all according to their works," Apoc. xx. 13.

3. Q. *What need then of a general judgment?*

A. To repair the honour of Jesus Christ; to manifest to all that he was the true Redeemer, that there was no other way to salvation but by entire belief and practice of what he taught, and instituted for man's salvation; and that they who denied his doctrine, might own before all the world their error for their greater confusion; to make known to the world God's secret judgments; to honour, comfort, and justify the blessed, by publishing their virtues; to confound the wicked by manifesting their wickedness; to undeceive many who believe some saints, who then will be seen damned, and others thought damned that then shall be justified to be saints: in fine, to sentence, according to desert, the body, which equally with the soul co-operated to good or evil. "For nothing is hid, which shall not be revealed; and secret, which shall not be known," Matt. x. 26.

4. Q. *Where, when, and how will this judgment be?*

A. It is believed in the valley of Jehoshaphat, betwixt mount Olivet and Jerusalem; "But of that day and hour no man knows; neither the angels in heaven, &c. As in the days of Noah, so also shall be the coming of the Son of man, &c. Watch therefore, for you know not at what hour your Lord will come," Matt. xxiv. 36, &c. The manner of his coming and the circumstances of this judgment are truly frightful. "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall be falling down, and the powers that are in heaven shall be moved, and then shall they see the Son of man coming in the clouds, with much power and glory," &c. Mark xiii. 24, &c. The like is set

forth in a terrible manner by St. Luke xvi.; by St. Matt. xxiv.; by Sophonias i.; by Mal. iv.; by St. Jo. Apoc. vi. 15. "The kings of the earth, &c. hid themselves in the dens, and rocks of the mountains, and say to the mountains and rocks, Fall on us, and hide us from the face of him that sits upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand!" Apoc. xx. 21, &c. "I saw the dead, great and small, standing in the sight of the throne, and the books were opened, &c. and all were judged according to their works, &c. and he that was not found written in the book of life, was cast into the lake of fire." The fire from heaven destroying all, the summons of the trumpet ("Arise, you dead, and come to judgment") heard through the universe, the graves opening, the dead all resuming their bodies, and hastening, either to receive the sentence of the wicked ("Depart from me, you cursed, into everlasting fire," &c.) or this of the blessed ("Come, you blessed of my Father," &c. Matt. xxv.) should daily make us fear and prepare for death, while time is given us, lest, for want thereof, we burn eternally in hell-fire among the devils. "Who of you can dwell with devouring fire?" Isa. xxxiii. 14, and that for all eternity.

5. Q. *Of what must we give an account?* A. Of all our thoughts, desires, wishes, affections, words, and works, though ever so secret: of the intention, motive, and circumstances of them; of the use of our will, memory, and understanding: of all the faculties of both body and soul; of the use of God's sacraments; of God's holy graces; of the neglected

occasions of doing good ; of all mispent time ; of the benefits bestowed on us, both spiritual and temporal ; of not only all our own sins, but of others' we have any way occasioned. "Cleanse me from my secret sins, and from other men's spare thy servant," Psalm xviii. 13. "Of every idle word that men shall speak, they shall render an account in the day of judgment," Matt. xii. 36. "For nothing is hid that shall not be revealed, nor secret that shall not be known," Matt. x. 26 : which should make us watchful against all sin, and do timely penance ; for then it will be too late. "It is terrible to fall into the hands of the living God," Heb. x. 31.

CHAPTER IX.

OF THE EIGHTH ARTICLE.

1. *Q. What profess we in the eighth article, "I believe in the Holy Ghost?"* *A.* We profess, believe, and put our trust in the Holy Ghost, the third person in the blessed Trinity, who proceeds from the Father and the Son, as a most perfect expression of the eternal and reciprocal love wherewith the Father and the Son love mutually one the other ; who is equal to the Father and the Son in all absolute perfections, and truly God ; and since he proceeds by way of love, to him is attributed goodness, mercy, grace, and their proper effects, whereof one of the chief is the sanctification of our souls.

2. *Q. What doth the Holy Ghost for our sanctifica-*

tion and salvation? *A.* He enlightens our understanding, inflames our hearts with love, enriches our souls with all graces and spiritual goods, comforts us under our afflictions and infirmities, and heaps on us, if our sins obstruct not, all sorts of benedictions, to which the Father and the Son equally concur. "The love of God is diffused into our hearts, by the Holy Ghost, which is given us," Rom. v. 5. "Know ye not that your bodies are the temple of the Holy Ghost, which is in you," 1 Cor. vi. 19.

3. *Q.* *When was the Holy Ghost given in a special manner to the church?* *A.* At Pentecost, in form of fiery tongues. "They were all replenished with the Holy Ghost, and begun to speak with divers tongues, as the Holy Ghost gave them to speak," Acts ii. 4, filling them with new light, fervour, and all requisites for converting souls to the faith of Christ.

CHAPTER X.

OF THE NINTH ARTICLE.

1. *Q.* *What do you profess and believe in the ninth article, "I believe the holy Catholic church, the communion of saints?"* *A.* By "I believe the holy Catholic church," we profess and believe, that God's church upon earth is that which Christ established in his own blood, which is the "one, holy, Catholic and apostolic church," (according to the Nicene creed, allowed by Protestants) which all are bound to believe, in all things appertaining to faith.

“ Christ loved the church, and delivered himself for it, that he might sanctify it, &c. that it might be holy and unspotted,” Eph. v. 25, &c. “ If he will not hear the church, let him be to thee as the heathen and publican,” Matt. xviii. 17.

The church is called “ The body of Christ,” Eph. i. 23, because Christ is the head of it ; also Christ’s spouse, 2 Cor. xi. 2, because Christ loves it so as never to desert it ; also Christ’s flock or sheep-fold, John x. 16, because Christ is the shepherd of it. It is likewise called “ The house of God,” 1 Tim. iii. 15. because, he is the founder of it ; who built it upon a rock, against which the gates of hell shall not prevail, and made it the pillar and ground of truth ; whose authority he established before his ascension, and sent after the Holy Ghost to guide it into all truth ; that the guiding might make our submission secure, and the authority make it necessary ; since we cannot despise it without despising Christ,” Luke x. 16.

2. Q. *What is the church, and who are out of it ?*
A. The church is the universality, or body of all the faithful baptized, united together by profession of the same Christian faith, and use of the same sacraments, under the government of lawful pastors, subordinate to Christ’s vicar upon earth, according to Christ’s appointment constituting and leaving Peter his apostle head of his church, which was to continue, as Christ left it, under one chief head, successor to Peter, without failing, to the end of the world. “ Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it ; and I will give to thee the keys of the kingdom

of heaven," &c. Matt. xvi. 18, &c. "Feed my lambs, &c. Feed my sheep," &c. John xxi. "Confirm thy brethren," Luke xxii. 32. "He gave some apostles, and others some pastors and teachers, &c. for the work of the ministry, &c. until we all meet in the unity of faith, &c. that now we be not children wavering, and carried about with every wind of doctrine in the wickedness of men, in craftiness to the circumvention of error," Eph. iv. 11, &c. "You are built upon the foundation of the apostles," &c. Eph. i. 19, &c. "In one spirit we have been all baptized into one body," 1 Cor. xii. 13, &c. So that they who are not baptized and incorporated in one body, under the government of lawful pastors, subordinate to Christ's vicar upon earth successively from the apostles' days, cannot be in the church; such are infidels, heretics, or schismatics, who, for not hearing the church as Christ commands, are to be looked upon as "heathens and publicans," Matt. xviii. 17. "A man that is a heretic after the first and second admonition, avoid, knowing that he that is such is subverted, and sins," &c. Tit. iii. 10, &c. "Mark them who cause divisions, and scandals contrary to the doctrine which you have learnt, and avoid them," Rom. xvi. 17. From the church also are separated all excommunicated persons for obstinately violating the church's order, as Protestants grant.

3. Q. *Are none saved, but who are in the church?*

A. None but who are actually in it, or desire to seek to be therein, believing, at least in preparation of mind, all the revealed truths she teaches as necessary to salvation, and continue desirous to be partakers of

her benefits. "The nation and people that will not serve thee, shall perish," Isa. lx. 12. "If he will not hear the church, let him be to thee as the heathen and publican," Matt. xi. 17. "Who believes not shall be damned," Mark xvi. 16. "Without faith it is impossible to please God," Heb. xi. 6. Hence for want of true faith, for want of the benefits received in and by God's church, for want of complying with God's appointment, for want of unity and charity, which are lost by divisions and sects, must such perish if they neglect to become members of God's church; which has been the constant belief of the faithful in all ages, not reputed heretics, sealed with the blood of almost infinite martyrs, and confirmed by the fathers, councils, creeds, and voice of the whole church; which Protestants may observe is not contrary to their 18th article.

In the third age, St. Cyprian, Ep. 62, writes to Pompo, "The house of God is one, and none can be saved but in the church;" also, D. Simp. Præl. "He cannot have God his father, who has not the church his mother."

In the same age, Lactantius, S. 4. d. Divin. Inst. c. ult. writes, "It is only the Catholic church which has God's true worship, into which whosoever enters not, and from which whosoever departs, is without all hope of life and eternal salvation."

For the fourth age, is St. Athanasius's creed, used by Protestants in the book of Common Prayer, and approved in their eighth article; "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith, which faith, unless every one

keep whole and inviolable, he shall without doubt, perish everlastingly."

In the fifth age, St. Austin, Ep. 152, ad Don. writes, "Whosoever shall be out of the Catholic church, though he live commendably, yet for this sole crime, that he is separated from the unity of the church, he shall not have life, but the wrath of God remains in him."

The fathers in the great council of Lateran, under Innocent III. c. i. define, "There is one universal church of the faithful, out of which none at all are saved." All then should prefer their being true members of God's church before all worldly things. "For what doth it profit a man if he gain the whole world and lose his own soul?" Matt. xvi. 26. Of which truth God make all sensible, and become true members of his church!

4. *Q. How may one know the church from so many pretended ones?* *A.* They who are serious in this great affair; who, with a deep sense of God, and concern for their soul's happiness, will consider this matter, as all ought to do (their salvation depending thereon) without prejudice, passion, or interest; without regard to human ties, of reputation, honours, riches, of worldly comforts, of friends, assistance, or hope thereof; without regard to the difficulties of a change, to the fears of unjust vexations, troubles, persecutions, and all other temporal inconveniences and motives, (none of which ought to bias any in the choice of his religion, God and his salvation being infinitely preferable) will easily distinguish God's church from all others; they will easily see

that such as separate from the unity of Christ's ancient church are either schismatics, who (breaking the bond of love and charity, which create unity in God's church) separate from their head; or heretics, who break the unity of faith, and so are to be rejected, "knowing that he who is such, is subverted, and sins," &c. (Tit. iii. 10.) and to be considered as the heathen and publican; (Matt. xviii. 17.) against whom all are farther cautioned: "I beseech you, brethren, mark them who cause divisions and scandals contrary to the doctrines which you have learnt, and avoid them," Rom. xvi. 17. "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you, but that you be perfect in the same mind, and in the same judgment," 1 Cor. i. 10. "I beseech you, that you walk worthy of your vocation, in which you are called, with all humility and meekness, with patience, supporting one another in love, solicitous to keep the unity of the Spirit in the bond of peace; one body, and one spirit, as you are called in one hope of your vocation; one Lord, one faith, and one baptism," &c. Eph. iv. 1, &c. "Though we, or an angel, evangelize to you, besides that which we have evangelized, let him be accursed:" (Gal. i. 8.) which, with many other injunctions of Christ and his apostles for the unity of faith, should make them discover a very different spirit among the Lutherans, Calvinists, and others of the pretended reformed religion; they will find them, not only to have separated from God's church, and the unity of faith, which was in the church immediately before their beginnings, but remaining without any visible head;

to vary every where among themselves in divers points of faith, as appears from writing one against another ; though they all pretend to follow scripture, yet they will find them differing both about the books of scripture, and much more about the sense thereof ; nor can it be otherwise, according to the very fundamentals of those of the pretended Reformation, seeing each may allow or reject whatever pleases or displeases him, both as to scripture or the sense thereof, which they call the liberty of the gospel, making scripture, as each understands it, the sole rule of faith, without allowing any other judge or interpreter thereof ; and since men's judgments are apt to be biassed as interest or affection sways, it is no wonder, for want of more solid foundation, so many are carried as affection or interest moves, and so change their religion accordingly. They will find none to have continued in the unity of faith from the apostle's days, without change or alteration, but only Catholics, so always called ; who all through the world, though of different nations, laws, humours, interests, &c. yet have entirely the same faith, the same books, and sense of scripture in all controverted points, the same rules for expounding them, the same sacraments, the same sacrifice of the mass, one chief visible pastor, one supreme judge of controversies ; in fine, one and the same belief in all points of faith ; each truly verifying, " I believe the holy Catholic church : " against which make nothing the different opinions of schoolmen, or different institutes of religious orders, wherein every one is left to his own choice and sense, all being united in matters of faith, which is manifestly otherwise among the pretended reformed.

Again, the church being holy, ("I believe the holy Catholic church." "Holiness becomes thy house, O Lord, for ever," Psal. xcv. 5. "Christ loved the church, and delivered himself for it, that he might sanctify it, &c. that it may be holy and unspotted," Eph. v. 25. "The law of our Lord is immaculate, converting souls," Psal. xviii. 8.) they may find from history, that all the conversions made from infidelity through all nations to the faith of Christ, have been made by those of and in the holy Catholic church; wherein have lived and died all renowned for holiness of life, all the holy martyrs, confessors, virgins, since the apostles' time; for making souls holy is only left to the ministers of the holy Catholic church, who have the power of reconciliation, and the administration of the holy sacraments, as shall be shewn in the sacrament of penance. It is she (the Catholic church) that has always pressed the due observance of God's holy laws, and the spirit and practice of Christ's holy gospel, decried all vices, commended or counselled all virtues, condemned all new doctrines against faith, and stuck closely to the old; it is she that has always preached voluntary penance, chastisements of our bodies, mortification of our passions, denial of ourselves, contempt of honours, riches, vanities and worldly pleasures, fasting, prayer, contrition, confession, satisfaction both to God and our neighbours, giving alms to the poor, and embracing the evangelical counsels, of poverty, chastity, and obedience. It is she that labours still every where for the conversion of souls to Christ's holy faith; for the extirpation of all sin and practice of all virtue; in fine, to bring all to a knowledge and observance of Christ's doctrine,

life and example; nay to such an union and love of God, that those who follow her directions seem rather to live angelical than human lives.

Here now let us deplore the misfortune and misery of the pretended reformed, and beseech God to let them see how they have been led into contrary practices and errors by their first preachers, who less than three hundred years since forsook the church; being either religious, (as Luther, Bucer, Ochine, &c.) who forsook their monasteries and religious vows to satisfy their lustful passions; or priests, who, for the same ends, forsook their single life, their vowed chastity; and that they might remain unpunished, drew multitudes of libertines after them by unknown exemptions from all that was burdensome in the church's laws; by opening cloisters, unveiling virgins, and bringing them to violate their religious vows, ties, and practices; by abolishing all austerities of penance, confession, satisfaction, fasting, &c.; and deriding all mortifications, all true works of penance: who, pretending God's extraordinary mission, (for ordinary they could not pretend to) usurped violently the churches and livings thereunto belonging; deprived their pastors, imprisoned and put them to death; pulled down monasteries, after having pillaged them; confiscated their revenues; gave leave to priests and religious to marry contrary to their vows to God, and accusing the fathers and all their predecessors of ignorance of the scriptures, and points of faith, even from the apostles' time, they cried, as they yet cry, that the church had erred, that the pastors through the whole world, had taught false doctrines; and thus by lies, and calumnies, and abominable

inventions, (which with severe laws, are still made use of for establishing their errors against the church) they have led numbers to ruin, both of body and soul: even in their own books may be seen what hatred, quarrels, wars, and bloodshed, these new gospellers caused in Germany, and other countries, after their revolt from God's church; they wrought no miracles to confirm their pretended reformed doctrines, and though they perverted numbers from Christ's doctrine, and made infidels of christians, they never converted nation, province, town, or village, from infidelity. They made fasting, prayer, alms-deeds, acts of penance, mortification of the body, of vicious passions, inclinations, &c. self-denials, and practice of virtue, indifferent things; and, by asserting faith without good works sufficient to salvation, they even invited men to yield to their brutish dispositions; by making God the author of sin, they cast upon him all their wickedness; and by denying free will in man, and asserting God's commands impossible to be kept, they opened a gap to all lewdness, making God a tyrant, or ignorant, for commanding under the greatest punishments, what is not in man's power; by making God's church liable to error in matters of faith, they destroy it, belie the Holy Ghost, and bring all to confusion, and by making every man's private spirit the sole interpreter of scripture, and scripture, as interpreted by each, the sole rule of faith, they may set up what religion they please, as they have done and do, change faith into probability, and make each man's fancy pass for the dictates of the Holy Ghost; which destroys all holiness, introduces libertinism, and ruins religion.

Considering farther, according to the creeds of the apostles, of St. Athanasius, and that of Nice (used by Protestants in their book of Common Prayer), and profession of all the faithful, they will find God's church from the apostles' time, to have been always called Catholic, and those in her Catholics, not Protestants, to distinguish the true believers from all others; "Which very name (says St. Austin, cont. ep. man. fund. c. 41.) keeps me in her bosom; which name that church alone, amidst so many heresies, has so enjoyed, that though all heretics would be called Catholics, yet to a stranger asking where the Catholics meet, none of the heretics dare shew their own church or meeting-house." They will find also, that though our adversaries seek to be called Catholics, yet when they really should distinguish themselves, they do not use that glorious name; as at the hour of death, a dying person will not say, if asked his religion, "I am a Catholic," if he be not so, lest all the hearers believe him such. The like of a witness, or accused before a judge, lest (if not so) he may be liable to punishments. A stranger asked his religion, if he say a Catholic, all repute him such, and no Protestant. Ask a Lutheran in Germany, (where Lutherans and Catholics are equally tolerated by law) where Catholics meet at divine service? he will not direct you to the Lutherans', but Catholic service. Since the change of religion in England or Scotland, which had continued therein for a thousand years before, of the many acts of parliament made for establishing their respective religions (when divers kingdoms), we find not any for establishing the Catholic, but the Protestant, Presbyterian, or Church of

England or Scotland ; nor, among all their writers or preachers for religion, is there one who entitles his book or sermon for the defence of the Catholic religion. Briefly, they will find all their bishops, ministers, and followers to be neither called, nor esteemed Catholics. They are distinguished by names not anciently applied to God's church, as that of Protestants, Presbyterians, Anabaptists, Quakers, &c. and these, how different soever from one another, have been only found in some corners of Europe, except of latter years, where they have conquered, or got establishments for trading. Before Luther and Calvin, who lived about fifteen hundred years after Christ, the name of Protestant was never heard of ; it was first, according to Dr. Heylin, assumed at Spire in 1529. No bishop, priest, or layman can be produced, who taught Luther, Calvin, and their followers, the new and before unheard-of doctrine they broached ; nor can they name any before them, who taught in all things as they did. The Thirty-nine Articles were made only in Queen Elizabeth's reign, and are nowhere at all professed but in England ; where, generally, the Presbyterians, Anabaptists, Quakers, &c. condemn some of them ; which is sufficient to shew that Protestants are no Catholics as to the name, much less as to the signification, which imports universal, as Christ's church is, both for time and place : for place ; "Going teach all nations," &c. : for time ; "Lo, I am with you even to the world's end," Matt. xxviii. 19, &c. "Upon this rock will I build my church, and the gates of hell shall not prevail against her," Matt. xvi. 18. "He gave some apostles, &c. till we all meet in the unity of faith" (Eph. iv. 11.) ; which

universality, signified by the word Catholic, the fathers have acknowledged as a clear mark of God's church; of whom I will only cite St. Austin, in Psal. ci. saying, "Even to the end of the world the church is in all places, and this is the shortness of her days."

This universality God would have in his church, that all might learn of her the mysteries of faith; and that the consent of all nations in the same doctrine and belief might be an assured stay to the faithful, and a powerful motive for others to come into God's church for their soul's salvation.

This universality agrees only to Catholics, who from our Saviour's time have been united to his vicar St. Peter, and his successors, with whom all reputed Catholics, through the world, have lived in communion, as with their head; and with whom successively have communicated all kings, bishops, priests, and faithful people of England, since its conversion from infidelity, till King Henry VIII. who, in 1534, first made himself head of the church of England, because the Pope would not grant him a divorce from his lawful queen, and leave to marry another; who in 1536, seized the church's revenues and treasures, suppressed monasteries and religious houses, whose ruins, with many other deplorable marks, are yet testimonies of the ancient religion which had been in Great Britain from its first conversion, and shew that the new ones, since begun, are neither Catholic, nor apostolic, as not descended from the apostles, nor from any apostolical man.

This will yet more appear from the continued and uninterrupted succession of God's church, with

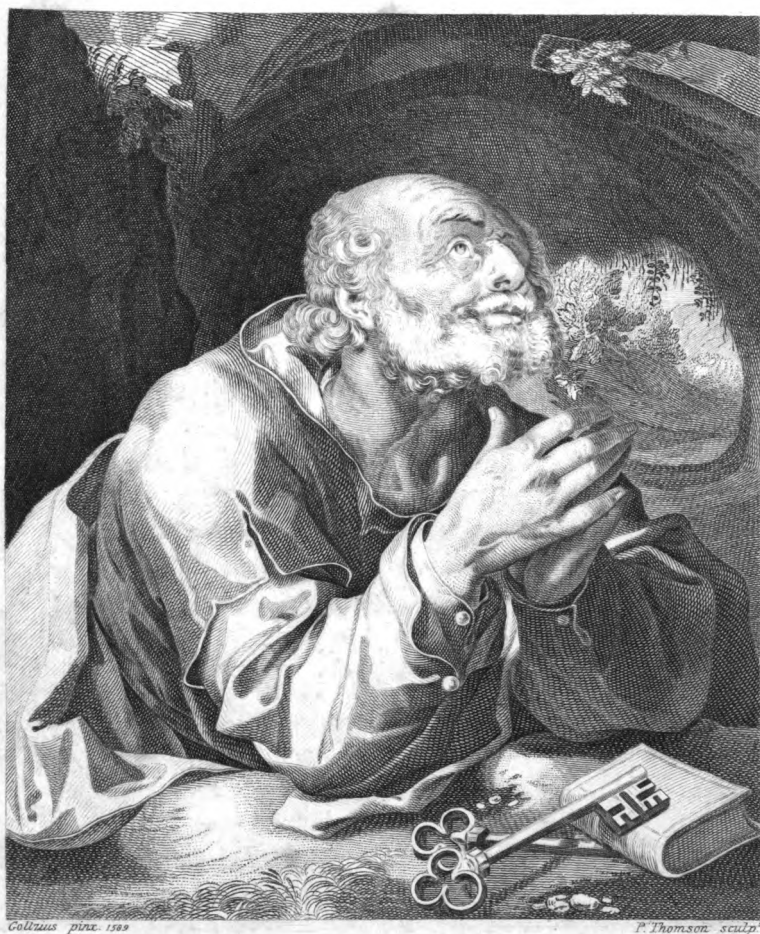
whose pastors Christ always abides. "Going teach all nations, &c. Lo, I am with you even unto the world's end," Matt. xxviii. 19, &c. "Who built his church upon the foundation of the apostles and prophets, Jesus Christ himself being the highest corner-stone," &c. Eph. ii. 20. "Who gave some apostles, and others some pastors and teachers, to the consummation of the saints, &c. until we all meet in the unity of faith, &c.; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine," &c. Eph. iv. 11, &c. "Who has built his church upon a rock, and the gates of hell shall not prevail against her," Matt. xvi. 18. In fine, who having committed the government of his church to bishops, with the greatest caution, ("Take heed to yourselves and the whole flock, wherein the Holy Ghost has placed you bishops to govern God's church, which he has purchased with his own blood," Acts xx. 28.) requires always a continued succession of lawful bishops to govern the church; whence must follow, that where there is a continued succession of lawful bishops, succeeding one another from the apostles' time, in the same faith and ministry, there, and only there, is Christ's visible church. For in this present age, no church surely can pretend to be Christ's church, and have power to teach, and authority to be believed, but as that authority is derived, and conveyed down from that church, which Christ instituted, and was planted by the apostles; the conveyance whereof cannot be, but by an interrupted succession of pastors and believers; and so that church only can have this power and authority given by Christ, which has had an uninterrupted succession from the apostles. In all others,

whatever they be, their power and authority can be no better than usurpation; and they who believe them must be deceived: which alone is a sufficient mark to know the true church by, and shew the falsity of all others, according to the unanimous consent of the fathers.

In the second age, Irenæus (L. 4. adv. Hær. c. 43.) writes, "We are bound to obey those priests who have their succession from the apostles, as I have proved; who with the succession of their episcopal charge have received, according to the ordinance of God, a sure gift of truth; but for others, who are not in communion with the principal seat, in whatever place they hold their meetings, we are to look on them either as heretics, and men of pernicious doctrine, or as schismatics, full of pride," &c.

In the third age, Tertullian (lib. de Pres.) urged thus the heretics of his time: "Let them set forth the beginning of their churches, let them shew the order of their bishops, so descending from the beginning by succession, that their first bishop had some of the apostles or apostolical men his author and predecessor, who yet shall persevere with the apostles, for after this manner the apostolical churches recount theirs."

In the fourth age, St. Optatus Milevitanus, (L. 2. adv. Parm.) writes, "We must see who was the first bishop, and where his apostolical see, &c.; thou canst not deny but thou knowest that the apostolical chair was first erected at Rome by Peter, in which Peter sat, the head of the apostles, &c.; in this Peter sat first, Linus succeeded him, &c.; then Damasus, then Siricius, who sits at this day our contemporary, with whom, we and the whole world hold



SANCT PETER.

communication by circular epistles, and agree as one body ; now do you declare to us the foundation of your chair, who pretend to be the holy church."

Eusebius, St. Hierom, Prosper, and Epiphanius recount the succession from Peter till their days.

In the fifth age, St. Austin, in Ps. cont. part. Don. urged the Donatists, "Recount the priests even from St. Peter's chair, and in that list of fathers, see the order of succession that is the rock, against which the gates of hell shall not prevail," Item. in Ep. 165. ad Gener. "If we are to consider the order of bishops succeeding one another, how much more certainly and truly to purpose do we begin from Peter, to whom, being the representative of the whole church, Christ said, "Upon this rock will I build my church," &c.

The succession of chief bishops from St. Peter at Rome, who successively have been always acknowledged Christ's vicars, and heads of his church upon earth, is as follows, which mostly may be seen in Mr. Collier's Dictionary, with some account thereof in their respective places.

THE SUCCESSION OF CHIEF BISHOPS.

FROM ST. PETER AT ROME TO THIS PRESENT PERIOD.

A. D.
43 S. Peter
67 S. Linus
78 S. Cletus
91 S. Clement I.
101 S. Anacletus
110 S. Evaristus
119 S. Alexander I.

A. D.
130 S. Sixtus I.
140 S. Thelesphorus
152 S. Higinus
156 S. Pius I.
165 S. Anicetus
173 S. Soter
177 S. Eleutherus

A. D.	A. D.
192 S. Victor I.	514 S. Hormisdas
201 S. Zepherinus	523 S. John I.
219 S. Calixtus I.	526 S. Felix IV.
224 S. Urbanus I.	529 S. Bonifacæ II.
231 S. Pontianus	532 John II.
235 S. Anterus	535 S. Agapetus I.
236 S. Fabian	536 S. Silverius
251 S. Cornelius	540 Vigilius
253 S. Lucius	555 S. Pelagius I.
255 S. Stephen I.	559 S. John III.
257 S. Si us II.	573 S. Bennet I.
258 S. Denys	577 Pelagius II.
270 S. Felix I.	590 S. Gregory I
275 S. Eutichianus	604 Sabinus
283 S. Caius	606 Boniface III.
296 S. Marcellinus	607 Boniface IV.
304 S. Marcellus I.	614 Deus-dedit
309 S. Eusebius	617 Boniface V.
311 S. Melchiades	626 Honorius I.
314 S. Sylvester I.	639 Severinus
336 S. Mark	639 John IV.
336 S. Julius I.	641 Theodorus
352 Liberius	649 S. Martin I.
355 S. Felix II.	655 Eugenius I.
367 S. Damasus I.	655 Vitalianus
385 S. Siricius	669 Adeodatus
398 S. Anastatius I.	676 Domnus
402 S. Innocent I.	678 S. Agatho
417 S. Zozimus	683 S. Leo II.
418 S. Boniface I.	684 S. Bennet II.
423 S. Cælestine I.	685 John V.
432 S. Sixtus III.	686 Conon
440 S. Leo I.	687 S. Sergius I.
461 S. Hilary	701 John VI.
467 S. Simplicius	705 John VII.
483 S. Felix III.	708 Sisinius
492 S. Gelasius I.	708 Constantine
496 S. Anastatius II.	714 Gregorius II.
498 S. Symmacus	731 Gregorius III.

A. D.
 741 S. Zachary
 752 Stephen II.
 752 Stephen III.
 757 Paul I.
 768 Stephen IV.
 772 Adrian I.
 795 Leo III.
 816 Stephen V.
 817 Paschal I.
 824 Eugenius II.
 827 Valentius
 827 Gregorius IV.
 844 Sergius II.
 847 Leo IV.
 855 Bennet III.
 858 Nicholas I.
 867 Adrian II.
 872 John VIII.
 882 Martin II.
 884 Adrian III.
 885 Stephen VI.
 890 Formosus
 897 Stephen VII.
 901 John IX.
 905 Bennet IV.
 906 Leo V.
 906 Christopher
 907 Sergius III.
 910 Anastatius III.
 912 Landon
 913 John X.
 928 Leo VI.
 929 Stephen VIII.
 931 John XI.
 936 Leo VII.
 939 Stephen IX.
 943 Martin III.
 946 Agapet II.
 955 John XII.

A. D.
 964 Bennet V.
 965 John XIII.
 972 Domnus II.
 972 Bennet VI.
 975 Bennet VII.
 984 John XIV.
 985 John XV.
 996 Gregory V.
 999 Silvester II.
 1003 John XVI.
 1003 John XVII.
 1009 Sergius IV.
 1012 Bennet VIII.
 1024 John XVIII.
 1034 Bennet IX.
 1044 Gregory VI.
 1046 Clement II.
 1048 Damasus II.
 1049 S. Leo IX.
 1054 Victor II.
 1057 Stephen X.
 1059 Nicholas II.
 1061 Alexander II.
 1073 Gregory VII.
 1086 Victor III.
 1087 Urbanus II.
 1099 Paschal II.
 1118 Gelasius II.
 1119 Calixtus II.
 1124 Honorius II.
 1130 Innocent II.
 1143 Cælestine II.
 1144 Lucius II.
 1145 Eugenius III.
 1153 Anastatius IV.
 1154 Adrian IV.
 1159 Alexander III.
 1181 Lucius III.
 1185 Urbanus III.

A. D.
 1187 Gregory VIII.
 1188 Clement III.
 1191 Celestine III.
 1199 Innocent III.
 1216 Honorius III.
 1227 Gregory IX.
 1241 Celestine IV.
 1243 Innocent IV.
 1254 Alexander IV.
 1261 Urbanus IV.
 1265 Clement IV.
 1271 Gregory X.
 1276 Innocent V.
 1276 Adrian V.
 1276 John XIX.
 1277 Nicholas III.
 1281 Martin IV.
 1285 Honorius IV.
 1287 Nicholas IV.
 1294 Celestine V.
 1295 Boniface VIII.
 1303 Bennet X.
 1305 Clement V.
 1316 John XXI.
 1334 Bennet XI.
 1342 Clement VI.
 1362 Urbanus V.
 1370 Gregory XI.
 1378 Urbanus VI.
 1389 Boniface IX.
 1404 Innocent VII.
 1406 Gregory XII.
 1409 Alexander V.
 1410 John XXI.
 1417 Martin V.
 1431 Eugenius IV.
 1447 Nicholas V.
 1455 Calixtus III.
 1458 Pius II.

A. D.
 1464 Paulus II.
 1471 Sixtus IV.
 1484 Innocent VIII.
 1492 Alexander VI.
 1503 Pius III.
 1503 Julius II.
 1513 Leo X.
 1522 Adrian VI.
 1523 Clement VII.
 1534 Paulus III.
 1552 Julius III.
 1555 Marcellus II.
 1555 Paulus IV.
 1559 Pius IV.
 1566 Pius V.
 1572 Gregory XIII.
 1584 Sixtus V.
 1590 Urbanus VII.
 1590 Gregory XIV.
 1591 Innocent IX.
 1592 Clement VIII.
 1605 Leo XI.
 1605 Paulus V.
 1621 Gregory XV.
 1623 Urbanus VIII.
 1644 Innocent X.
 1655 Alexander VII.
 1667 Clement IX.
 1670 Clement X.
 1676 Innocent XI.
 1689 Alexander VIII.
 1691 Innocent XII.
 1700 Clement XI.
 1721 Innocent XIII.
 1724 Benedict XIII.
 1730 Clement XII.
 1740 Benedict XIV.
 1758 Clement XIII.
 1769 Clement XIV.

1775 Pius VI.		chief pastor in the chair of
1800 Pius VII.		St. Peter, as the forenamed
1823 Leo XII.		and chosen have successively
1829 Pius VIII. who now is		been in their respective times.

By these successively has Christ's church been governed from St. Peter's days, who have been acknowledged, in their times, successors to St. Peter; by all the fathers and doctors of the church; nay, by all Christians, of what rank and dignity soever, not reputed heretics, or schismatics in their time: under these, all countries have been converted, all lawful councils assembled and confirmed; by these have been ratified all laws for the universal church, punishments inflicted on the transgressors, rewards given to the observers, heretics condemned, with their new doctrine, as they rose; and by them have we received the apostles' faith from age to age, without corruption, change or alteration. We may then say with St. Athanasius, (Orat. 2. cont. Arianos.) "They are heretics, who derive the origin of their faith any where else than from the whole succession of the ecclesiastical chair."

Protestants, whose name and religion, as has been said, is not of three hundred years standing, cannot deny this succession; yet because they can shew none of their own from the apostles, nor any apostolical man (which is a most evident argument of their being no true church), do loudly cry, The church has erred, has been invisible some hundred years, has wanted true pastors for some ages, contrary to the express scripture, and Christ's promise; because they cannot shew the least monument of their own, before Luther, who is so far from pretending to any succession, as that he brags, (Ep. ad Arg.) "We

dare glory Christ to have first been made known by us." Before Luther and Calvin, who were very opposite, they cannot shew any country, province, town or house, where their religion was professed ; no university, no school in the world where it was taught ; no communication with nations ; no kingdom, no province, no city, converted by it from infidelity ; no pastors, no teachers, no writings, no councils, no churches for it ; not one who professed to be a Protestant ; not one that ever held, or heard of the thirty-nine articles ; that ever saw, much less used, the Book of Common Prayer : all which sufficiently shew their want of succession, their want consequently of power to teach, and authority to be believed, to administer sacraments, such as Christ has left to his church, which they make void for some ages in the church antecedent to them, and which shew farther the newness and nullity of their religion.

The want of apostolical succession infers the want of lawful mission, which is a power to preach, and administer sacraments, given by Christ to those who are authorised thereto by Christ's institution. "Go teach you all nations," Matt. xxviii. 19. "How shall they teach, unless they be sent?" Rom. x. 15. Since then, the pretended reformed can shew no succession from the apostles, how can they pretend to lawful mission ? who gave them power and authority to preach, to administer sacraments, to deprive all pastors of their livings, rights, privileges, authority, &c. ? They must not pretend the pastors of the Catholic church, from which they separated ; for it cannot be imagined that the church commissioned them to preach against herself ; to excommunicate,

deprive, and extirpate bishops, pastors, &c. ; to bereave them of their rights, privileges and authority ; to oblige all to assent to a new belief ; because she excommunicated them, condemned their doctrine, and proceeded against them as enemies to God's church. Besides, by pretending to derive their authority and power to administer sacraments, preach, &c. from that church from which they separated, is to own that same the true church, as having lawful power, and themselves schismatic, or heretics, for separating from that church, which had such lawful power and authority ; I say lawful, for if she had not such, she could not give it to them, seeing none can give what he has not.

Again, while they pretended the church had erred, was perished, was invisible, and had been destitute for some ages of lawful pastors, whither will they run for their ordination, power and authority ? will they pretend that Luther and Calvin, their first beginners, were extraordinarily sent by God ? They neither shew that by scripture, whereby they pretend to reform all, nor by miracles, nor by sanctity of their lives, which are the ordinary seals of God's extraordinary mission ; their lives were bad, and their ends accordingly ; miracles they did none in confirmation of their pretended authority. They wanted unity in their profession, being immediately divided and subdivided into several sects without remedy ; admitting of no living visible head, or judge of controversy, and so continued a confused body without a visible head, united only in raising divisions both in church and state, in Germany, France, and every where else they could. We might then as well believe a man, that should pretend God

had made him the sole monarch of the world, and given him power to deprive all kings of their kingdoms, all magistrates of their authority, that would not submit to him, as Luther and Calvin, and their followers; who, separating from the whole church, pretended an extraordinary power to erect a new church, to deprive all pastors through the world of their jurisdiction, of their livings, possessions, &c. and oblige their subjects to forsake them, to embrace a new doctrine, a new belief, new laws, new preachers, a new way of worshipping God, as we see has been in many places; and this only on their bare word, that they were sent by God to do all these things without any miracle for proof, nay, without a life of becoming christians; which may suffice to shew that the pretended reformed have no succession, and so no true church among them, such as God's church has ever had, and will have to the world's end.

5. *Q. Why is this succession of chief pastors derived successively from St. Peter?* A. Because Christ made St. Peter his chief vicar upon earth, and head of his church. "Thou art Peter, and upon this rock will I build my church" (Matt. xvi. 18.); which promise, in regard of Peter's special faith and love, Christ fulfilled by committing to Peter's care and government his whole flock: "Feed my lambs," &c.; "Feed my sheep," &c. John xxi. 15, &c.; wherein that Peter might not fail, Christ said, "I have prayed for thee, that thy faith fail not; and thou, being at length converted, confirm thy brethren," Luke xxii. 32. Nor do the evangelists omit to name always Peter first, who, after Christ's ascension, exercised this power, when he had ordered another to be chosen in Judas' place (Acts i. 15, &c.); when he first pro-

mulgated the gospel of the Jews (Acts i. 10, &c.) ; when he wrought the first miracle in testimony of faith (Acts iii. 6.) ; when he spake first in the council, and gave his definitive sentence, Acts xv. 7, &c.

The fathers unanimously, and all the faithful, not reputed heretics or schismatics, in all ages, have acknowledged St. Peter Christ's successor, and head of Christ's church.

In the third age, St. Cyprian (Ep. 40.) writes, " One church, one chair, founded upon Peter by the word of Christ." Item. Ep. 73, " Christ gave the power first to Peter, upon whom he built his church, and from whence he instituted and declared the origin of unity."

In the fourth age, St. Basil, speaking of St. Peter, (ad. c. 2. Isa.) writes, " Because he excelled the rest in faith, he had the church built upon him."

In the same age, St. Hierom (Ep. 57.), to Pope Damasus, writes, " Following no other order but Christ, I am in communion with your holiness, that is, with the chair of Peter. Upon that rock I know the church is built."

In the fifth age, St. Austin (in Ps. cont. part. Don.) writes, " Reckon up the priests, even from the chair of Peter, and in that list of fathers see the order of succession ; that is the rock, against which the gates of hell shall not prevail." See Ep. 44, &c. ; p. 44, &c.

6. Q. *Did Christ ordain in St. Peter's person that in the church there should be always one supreme visible head, St. Peter's successor ?* A. Yes ; it was for the good of the church, and not for Peter's sake, chiefly, that Christ made Peter head of his church, to prevent schisms, to appease dissension, and preserve unity among the members. " One of

the twelve," says St. Hierom, (l. adv. Jov. c. 14.), "is chosen, that a head being constituted, the occasion of schism might be taken away." Christ doubtless would have his church continue as he left it, under one head. "There shall be one fold and one shepherd," John x. 16. As in a kingdom there is one king, in an army one general, in a ship one pilot, which are figures of Christ's church, so in the church is required one supreme visible head. If the synagogue had always one succeeding as chief, should not Christ's church with more reason have one chief succeeding St. Peter, by whose appointment bishops might meet together, treat of all ecclesiastic affairs, explain the most hidden points, confute heresies, condemn their authors, that all might continue united together "in the same mind and the same judgment," (1 Cor. i. 10.); which otherwise could not be among nations of so many different interests, laws, constitutions, &c.

7. *Q. Hath the Bishop of Rome been always esteemed and acknowledged St. Peter's successor, and head of the church?* A. Yes; by all Christians not reputed heretics or schismatics in their time; which they manifested by their continual submission, and communication with such as their head, and which is so universally attested in history by all ancient and modern writers, as nothing can be more. To him as chief bishop upon earth have been appeals made, as well by the eastern as western church, and the most weighty matters of the church referred; to him the faithful have directed the sum of their belief; the most eminent writers their books; national and general councils their decrees and canons for his approbation; his legates have presided in all general

councils ; his vicar-generals have resided all over the world ; nor have laws for the universal church been received till ratified by him. To bishops, patriarchs, kings, emperors, &c. has he granted the most ample privileges, dignities, and prerogatives. By him have heresies been ordinarily condemned, censures inflicted, and, for just causes, dispensations given. For just reasons have bishops been deposed by him, others restored, priests degraded ; which, with much more that might be alleged, are proofs so undeniable, that he who denies the bishop of Rome to be St. Peter's successor, and head of the church, must deny history of all ages, the authority of councils, fathers, and consent and practice of the whole world. For this, see the aforesaid list of succession, and the unanimous consent of fathers, in the first, second, and third action of the fourth general council of Calcedon, admitted by Protestants, and the fifth canon of the general council of Lateran, under Innocent III. decreeing, "That after the church of Rome, which is the mother and mistress of all Christ's faithful people, the church of Constantinople retain the first place ; that of Alexandria, the second ; that of Antioch, the third ; and that of Jerusalem, the fourth." See also the council of Florence, below cited, and the fathers, p. 44, &c. Neither do some learned Protestants deny that the primitive bishops of Rome were not as now esteemed, St. Peter's successors, and heads of the church for their time.

8. *Q. What power belongs to the head of Christ's church ?* A. The same that Christ gave to Peter for the government of the church, which consists chiefly in making and repealing laws for the church's good,

in punishing the transgressors by spiritual censures, in consecrating and ordaining bishops, priests, and what other officers are necessary for the propagating and governing the church, or displacing the same, if they do not right ; in calling and presiding in councils for reforming of abuses, condemning heresies, deciding controversies, &c. "Thou art Peter, &c. Whatsoever thou shalt bind on earth, shall be bound in heaven," &c. Matt. xvi. 18, &c. "Feed my sheep," &c. John xxi. 15, &c. The fathers in the council of Florence, whereto the Grecians subscribed, having defined (in Dec. Fid.), "That the holy apostolic see and bishop of Rome had the primacy over the whole world ; that the bishop of Rome is successor to St. Peter, prince of the apostles, true vicar of Christ, and head of the whole church ;" adds "that full power has been given him by our Lord Jesus Christ in blessed Peter, to feed, rule, and govern the universal church, according to acts of general councils and holy canons."

9. *Q. Can the Pope give leave to lie, swear falsely, or do any ill in any manner of way ?* *A.* No, nor any person upon earth ; because, such things are evil of their own nature, and forbidden by God, so can never be lawfully done by the Pope, nor any other power or authority upon earth whatever ; as God's church has ever testified by suffering all manner of persecutions, whereof Catholics of this kingdom have had their share ; who, if they would have sworn falsely, lied, and have done as they were solicited, might have been freed from the many grievous penalties of the laws against them, and have been qualified to have had places of honour and benefit as others had.

10. *Q. In points controverted appertaining to faith, ought all to submit their judgment to the determination of a general approved council, and obey its decrees and constitutions as proceeding from the chiefest and highest authority upon earth?* *A.* Yes, certainly; for seeing a general council consists of bishops, appointed by God to govern his church (Acts xx. 28); of prelates, whom we are commanded to obey (Heb. xiii. 17.); of men eminent for sanctity and learning, their whole lives being devoted thereunto; of men, whose esteem, dignity, and vocation, will not suffer us to think any of them would speak contrary to his sentiment in any private concern of importance, much less when assembled together in council from all parts of the world to give testimony of their faith (a matter of the greatest moment both for themselves and the whole church), we cannot imagine that a general council of such should all conspire against truth to damn themselves and their whole posterity; or to speak contrary to what they had been taught when children, believed when men, and preached when pastors. "For the lips of the priest shall keep knowledge, and from his mouth they shall require the law, because he is the angel of the Lord of hosts," Mal. ii. 7. "Whom God appoints in controversies shall stand in judgment, and shall judge his laws and precepts," Ezek. xlv. 24. Whose sentence under pain of death God required all to observe, Deut. xvii. 8, &c.; the hearing or despising whom Christ makes the same as the hearing or despising himself, in all points of faith, Luke x. 16; who, being Christ's ambassadors (2 Cor. v. 20.), should accordingly be

believed and respected; who, thus assembled being the representative of the whole church, are in far better circumstances to judge matters of faith than when separated in their several districts; who, thus taking the same way the apostles took ("the apostles and elders assembled to consider of this," &c. Acts xv. 6, &c.), must needs give the greatest assurance; and, such as have refused to submit to the determination of a general approved council in any controverted point of faith, have been always esteemed heretics. "If he will not hear the church, let him be to thee as the heathen and publican," Matt. xviii. 17.

11. *Q. May not the church, or her pastors thus assembled, make some new articles of faith?* A. No; nor any other authority upon earth, for nothing can be of faith but what God has revealed; and seeing the church and her pastors have ever condemned all pretenders to new revelations, she cannot be thought to make any new article of faith, but only as controversies have arisen to condemn the new broached doctrine, and define and publish what always was the ancient belief, by the apostles' example assembled in council to determine the controversy, Acts xv. In disputes about faith, councils are assembled, not to make any new article of faith, but, after due consideration, jointly to declare and publish what was always the belief of all nations on that point. Prelates, governors of God's church (Acts xx. 28.), thus met together from all parts of the world, must needs, by their unanimous and joint declaration, give the greatest assurance, which is, and always was, the Catholic doctrine, which the new broached error,

and so, by removing the occasion of dispute, preserve unity in God's church as the apostle requires. See p. 35, 36, &c.

12. *Q. Has the church then made no change or alteration, no addition or diminution in matters of faith delivered by the apostles?* *A.* No; what she believes and teaches now, is the very same as was taught by the apostles and all ensuing ages; as will appear evidently to any who, looking into what the fathers have writ, councils decreed, and the faithful in all ages have professed, will find the belief of the church in this age differing in nothing relating to faith from that of past ages. Nor can it be reasonably thought otherwise by any thinking and not prejudiced man. For supposing, what all must grant, that the apostles and their disciples, by preaching, and undeniable miracles, did settle in the hearts of those they every where converted, all the points of faith necessary to salvation, which, without change or alteration, were to be delivered to all succeeding ages, with all assurance that if they believed and practised as they were taught, they should be saved, but damned if they believed and did otherwise;—all must think that such multitudes believing thus, would be careful to instruct, or cause to be instructed, their children as they themselves had been; and these children, embracing the same faith of their forefathers, would be of the same belief as they were who taught them, and would be careful (moved with the same hopes of heaven and fears of hell, the greatest imaginable) to instruct their children, and whom they converted as as they had been; which method of instruction still continued (for none can shew or imagine any

discontinuation thereof) from day to day, from generation to generation, in all parts of the world where Christians were, must needs bring down all points of faith, and whatever the apostles taught, as necessary to salvation, without the least appearance of change, alteration, or error in any following age; the latter intervening with the former, still practising, believing, and teaching as the former had practised, believed, and taught. Each thus believing, is assured that his faith is the same as was taught by the apostles, there being no change, and so the same; especially it having been always a tenet of the church to receive nothing for faith, but what had been successively believed, taught, and delivered as the doctrine of Christ and his apostles; and to assent to all, and nothing else but what had been thus delivered, anathematising with St. Paul (Gal. i.), all who have, do, or shall preach otherwise than what has been thus received or delivered.

Besides, it is not to be imagined that any error could infect the whole church without being perceived; it must have had a time wherein it had but few followers; another, wherein much increased; another, wherein it equalled, and after mastered the number of those who believed rightly. Now, reflecting, that all have been instructed not to believe under pain of damnation, but what had been delivered from day to day, from generation to generation, as the faith of Christ from the apostles' days; to adhere only to the ancient faith thus delivered, and to detest all novelties entrenching thereon; reflecting, that all have a natural love, and inclination to follow what has been so recommended to them by their parents,

pastors, and by all most dear unto them, nay, by all the faithful of the world; reflecting, that custom is very prevalent among men, especially when backed with the voice and practice of the whole church, with the unanimous cry of doing otherwise is to run to damnation; reflecting, that when at any time any controversy arose, bishops appointed by God to govern his church (Acts xx. 28, whose esteem, dignity, and vocation, will not suffer us to suspect them of false dealing in a matter that so concerned their own and the world's salvation) were accustomed to meet in council from all parts of the universe, to declare how they had received and taught, and in the best circumstances, thus assembled, to debate and examine the matter, and then to decide the question in dispute, as the apostles did about circumcision (Acts xv.); reflecting, that the determination of such a council is infinitely to be preferred before the opinion of any one or more private persons, and gives the greatest certainty that can be had; reflecting, that every where marks of the ancient belief, that the works of fathers, the histories of martyrs, the example of saints, the scriptures, the apostles' creed, and voice of the whole church, did always inculcate a constant adhering to the ancient delivered faith;—how is it possible to think that any error against faith (heresy and schism being no more tolerated in the church, than sedition and rebellion in a commonwealth) could pass all the said degrees, and be received, without contradiction, as an article of faith through the whole world, and no mention to be found thereof? Reflecting as above, can any think that one, or some small number, could begin to publish a new and damnable doctrine as an article of faith, without

the world being astonished thereat? Would there not have been great opposers in its increase, when it began to get footing in every country, province, town, family, &c. before it could have been quietly received by all as an article of faith? None of which being found, it is impossible there should have been any change of faith. From the first planting of Christianity, one may see in histories of all ages, what opposition was always against the broachers of new doctrines; what preachings, writings, councils, and decrees, were always against such deceivers, and their doctrine. What disputes and controversies, nay, what wars and outrages, did the new doctrine of Luther and others, cause in Germany and France, and all over the Low countries, after their rebellion was begun against the church! Now, seeing nothing of this kind can be shewn by our adversaries for any article of faith believed in the church, their pretensions must be groundless; especially because the chiefest innovations they indict us of, are such as could not have crept in without noise or opposition; as confession (for example) is so opposite to flesh and blood, so repugnant to the haughty dispositions and humours of men, as it could never have been brought into any church, or diocese, much less into all through the universe; never could it have been quietly imposed upon the meanest persons, much less upon kings, princes, bishops, priests, and all the potentates of the world, if it had not been believed from the apostles' time to have been instituted and commanded by Christ himself. Would kings, bishops, priests, and all the faithful in the world, have submitted to one in all spiritual affairs, had they not believed Christ's order thereof? At the motion of

such an authority (if usurped) all the world would have been in an uproar; and yet we find none (the like may be said of other points) that opposed the same, but such as were at the same time judged heretics by the whole church; and opposers not of any new doctrine, but of such as had been delivered by Christ and his apostles to the faithful in those days.

13. *Q. What shall we say of those that pretend the whole doctrine of Christ to be the invention of men, and not the word of God?* *A.* Such are libertines or atheists, and no more to be regarded than fools or madmen; contradicting what has been attested by all the faithful through the universe from our Saviour's time, and sealed with the blood of innumerable martyrs; in witness of which truth all good Christians have been always ready to sacrifice their lives, liberties, and all most dear unto them; so that we may better question any matter of fact since the world's creation, than this so evident, so attested a truth, confirmed by innumerable miracles.

Had not Christ's doctrine been the word of God, so universal a persuasion could never have been settled and continued, as we find hath been from the apostles' days. Its first preachers were inconsiderable in all respects, of mean birth, mean calling (fishermen), of no power, credit, or authority; of no extraordinary natural endowments, and yet, which is a miracle of miracles, God, by these poor men, destitute of all human helps, brings the idolatrous world to renounce their idolatrous worship, to quit their evil habits, to withdraw their inordinate affections from riches, pleasures, honours, and from all most agreeable to

corrupt nature, and instead thereof to embrace poverty, crosses, persecutions, and even death itself for the love of Christ; to cast off their long persuasions in religion, and instead thereof to entertain, and that with a most unspeakable firmness, the belief of inconceivable mysteries, "A scandal to the Jews, and folly to the Gentiles" (1 Cor. i. 23.); which neither appeared consonant to reason, nor delightful to flesh and blood; nay, such as that nature could not but extremely boggle at, and not admit without absolute conviction; to which no interest could move them, seeing all preferments of profit, trust, and honour, were in the hands of those who opposed the new doctrine, and to embrace it was to forfeit whatever they possessed, or hoped in this kind; nay, to change it for poverty, contempt, torments, and death. Force there neither was nor could be. for all power was in those who were against Christianity, and was employed to suppress it; in learning, wit, eloquence, and all natural parts, they had advantage; and the things proposed to their belief, a Trinity, a God-made man, living in obscurity, and dying in torments and infamy, a Virgin mother, &c., were inconceivable, and to nature insolvable riddles, which could never have been so universally assented to, if God had not, by undoubted miracles, manifested the same, and what else the apostles taught to be the revealed word of God, the dictates of the Holy Ghost, whose divine illuminations and most powerful grace could only work so universal a change in the hearts and minds of men. To this may be added out of Mr. Gother, as follows, Ep. x. Post. Pent.

God, in establishing the christian faith, sufficiently

provided against all doubts. First, when he confirmed the truth of Christ's preaching, by the evidence of miracles, when he approved from heaven what Christ taught, and at the same time gave us an assurance above all question of private reason, what we were bound to believe. Secondly, when Christ arose from the dead, manifesting himself to above five hundred brethren at once, and in this giving proof of his doctrine above all suspicion, since it was in the power of any one of that number to have discovered it, had it been an imposture; especially too, having the encouragement of all human motives to do it, and nothing but the force of a certain truth to put them upon the publishing and attesting the miracle. Thirdly, when Christ sent twelve fishermen, poor, ignorant, and unprovided of all human talents and helps, to reform and convert the whole world; to change their opinion and actions, to make them detest what they had adored, hate what they had loved, renounce all present satisfactions in hopes of a future life;—the infinite disproportion of this undertaking, with human strength, considering what men they were, shews that they were evidently convinced of their commission being divine, and of the unquestionable assurance they had of a heavenly assistance promised them for the execution of it; for without this certainty, how could they have engaged in this infinite work? Without the evidence of Christ's resurrection, and the presence of his Spirit, how could they now, divided through the world, have so unanimously preached the same truths, and with one consent suffer all manner of extremities, and

lay down their lives in testimony of what they had taught? And now we, having seen the prodigious effects of this order of Christ risen from the dead—in the church propagated over the world, in paganism destroyed, in the truth received—nothing can be more contrary to reason, than after the accomplishment of so wonderful a work to doubt of its being the effect of the resurrection and ascension of Christ. The evident certainties of these mysteries was a solid ground to the apostles, not to doubt of success in the execution of his orders; and the success of their preaching and sufferings, is a solid ground to establish Christians of all ages in the faith of those mysteries. Fourthly, when Christ, sending his apostles to convert the world, promised he would manifest his authority and power in them, by their speaking in divers tongues, by their curing diseases and casting out devils, it is impossible they should have continued to believe in him if they had seen no effects of what he had foretold and promised. It is more impossible they should so universally have given their lives to attest the truth of that religion which they had found to be an imposture. Those miracles then did happen, as was foretold; therefore, Jesus is truly risen from the dead, and ascended into heaven; who promised to give these miraculous proofs in testimony of his being the Messiah, and of the truth of what he taught. Therefore the Christian religion is true, and we have reason to bless the infinite goodness of God, who has left us such evidence in a point of this concern, whereon one's eternity depends: "The grace of God our Saviour hath appeared to all men,

&c. teaching us that denying impiety and worldly desires, we live soberly, and justly, and godly in this world," Tit. ii. 11, &c.

14. Q. *Why do our Christian adversaries pretend the church has erred, and failed in faith?* A. Because they have no other colour of excuse without that pretence for separating from the ancient church, for exempting themselves from its authority, for erecting new churches, and persecuting the old one; which, notwithstanding, is to add impiety to impiety, to endeavour to ruin God's church and all Christianity, and damn all others as well as themselves, by forcing them by penalties contrary to truth, to God's establishment, and their own conscience. If the ancient church has erred in matters of faith, notwithstanding all God's promises to the contrary, the new ones undoubtedly may have erred as much, or more, for aught we know; and, how can we tell but that the errors of believing too little, may be as damnable as the pretended errors of believing too much? or that this or that church or belief is true, the other false? If once it be allowed that all churches may err, I know not what can move any wise man to inquire after any church at all, or justify any for persecuting Catholics (whom Protestants hold may be saved) on account of religion, though they themselves remain uncertain of being in a saving faith; because, they holding the church may err in faith, their church or churches (for divided they are) may be, for any thing they know, in damnable errors; so should think it unwarrantable before God, to compel thereto by persecutions, against their conscience, against

Christ's commands; ("As you will that men do to you, do you also to them in like manner;" Luke vi. 3, &c.) against the love God requires all to have for their neighbour, even for their enemies.

It will not be denied but that the church of Rome was once a most pure, excellent, flourishing, and mother church, Rom. i. 8. She could not cease to be such, but she must either fall by apostacy, heresy, or schism.

None will say that the church of Rome ever fell by apostacy, which is not only a renouncing Christ's faith, but the very name and title to Christianity.

Heresy is an adhesion to some private and singular opinion, or error in faith contrary to the general approved doctrine of the church.

If the church of Rome did ever adhere to any singular or new opinion, disagreeable to the common received doctrine of the Christian world; I pray satisfy me as to these particulars.

1. By what general council was she ever condemned?

2. Which of the fathers ever writ against her?
or,

3. By what authority was she otherwise reprov'd? For it seems a thing very incongruous, that so great a church should be condemned by every one that hath a mind to condemn her.

Schism is a departure or division from the unity of the church, whereby the band or communion, held with some former church, is broken or dissolved. If ever the church of Rome, divided herself by schism from any other body of faithful Christians, or

once broke communion, or went forth from the society of any elder church, I pray satisfy me as to these particulars.

1. Whose company did she leave? 2. From what body did she go forth? 3. Where was the true church which she forsook? For it appears a little strange, that a church should be accounted schismatical, when there cannot be assigned any other church different from her; which, from age to age, since Christ's time, has continued visible, from whence she departed.

15. *Q. What assurance have we that the church cannot err?* *A.* The greatest imaginable; God's express word; the fathers, councils, creeds, and profession of all the faithful, not reputed heretics, from the time of Christ, who says, "I have prayed for thee, that thy faith fail not;" (Luke xxii. 32.) who assures us, that "the gates of hell shall not prevail against her;" (Matt. xvi. 18.) that she is "the pillar and ground of truth;" (1 Tim. iii. 15.) that "he gave some, apostles, &c.; and other some, pastors and teachers," &c.; that now we be not children wavering and carried about with every wind of doctrine in the craftiness of men, to the circumvention of error;" (Eph. iv. 11, &c.) who promises his and the Holy Ghost's assistance to the end of the world: "Going teach you all nations, &c.; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world," Matt. xxviii. 19 "I will ask the Father, and he will give you another paraclet, that he may abide with you for ever, the Spirit of truth, &c.; he shall teach you all things,

and suggest unto you all things," John xiv. 16, 26. "Remember your prelates, who have spoken the word of God to you, whose faith follow, &c. Obey your prelates, and be subject to them; for they watch, as being to render an account for your souls," Heb. xiii. 17, &c. "Who hears you, hears me; and who despises you, despises me," Luke x. 16. "If he will not hear the church, let him be to thee as an heathen and publican," Matt. xviii. 17. All which, though much more might be added from the holy scriptures, together with the article of our creed, ("I believe the holy Catholic church,") with the unanimous consent of the fathers and councils, which anathematises such as disobey their definitions and decrees, give assurance above all exception that God's church cannot err; if she should, the gates of hell would prevail against her; she would not be the pillar and ground of truth, neither would the Spirit of truth, nor Christ, abide with her pastors for ever; neither would any be obliged to hear and obey her, as Christ requires, under pain of damnation; neither would there be any certain means to know truth from falsehood, could she err. Whom can we consult, or rely on in matters of faith? what assurance can we have of our religion, of all mysteries of our belief, of holy scriptures, sacraments, and what else concerns our salvation, could she err? And would not Christ's order of treating as heathens and publicans those who disobey, and the church's punishments be unjust, could she err? And what can we think of such, who teaching the church may err, and has erred, do persecute severely those (though they themselves, even according to their own tenets,

may be in an error) who cannot subscribe to their erroneous doctrine against the belief of all the fathers, councils, creeds, scripture, and of all the faithful in all ages, believing, professing, and teaching that the church cannot err?

16. *Q. Is not then the teaching of the church the most assured rule and guide in all matters of Christian faith?* *A.* Yes, surely; and the very method, way, and means Christ has appointed to deliver us from all doubts, and secure us in his truths, not leaving us to the weakness and uncertainty of our own private judgments; but appointing apostles, pastors, and teachers, and sending them invested with his power and authority to deliver his faith, his word, and doctrine to all nations. See Matt. xxviii. 19. "He gave some apostles, &c.; pastors and teachers, &c.; until we all meet in the unity of faith, &c.; that now we be not children wavering, and carried about with every wind of doctrine in the craftiness of men to the circumvention of error," (Eph. iv. 11, &c.) hearing and despising whom, he makes the same things as the hearing or despising himself;" (Luke x. 16.) nay, positively says, "Who believes not, shall be damned;" (Mark xvi. 16.) commanding, "If he will not hear the church, let him be to thee as the heathen and publican," Matt. xviii. 17. Such are they who will not believe the teaching of the church; refusing assent to which is not only rejecting one article of our creed ("I believe the holy Catholic church"), but the sure way to reject all the rest, seeing "The church is the pillar and ground of truth," (1 Tim. iii. 15.) "built upon the foundations of the apostles and prophets, Jesus Christ

himself being the highest corner-stone," (Eph. ii. 20.) "built upon a rock, and the gates of hell shall not prevail against her," (Matt. xvi. 18.) With these pastors and teachers Christ assures us he will be, "even to the consummation of the world;" (Matt. xxviii. 20.) and to "whom the Father will give another paraclet, that he may abide with you for ever, the Spirit of truth," John xiv. 16. Thus by Divine authority and command, as the primitive Christians were taught, warranted, and secured from error in believing the church, so by following the same guide and rule (the teaching of the church) in all succeeding ages, have all the faithful been secured by the same command, power, and authority of God; with assurance of heaven for believing and practising as the church taught; but, of damnation (unless prevented by timely repentance), if they should do otherwise; which having been always inculcated from generation to generation, from the apostles' days (for no discontinuation thereof can ever be shewn or imagined, unless one will fancy all conspired at once to damn themselves and their posterity), it being the constant tenet of the church to receive nothing as faith but what had been delivered and handed down from the apostles; this can never fail to bring down faith without the least suspicion of change; because, while those of the latter age believe in all things with the church, their faith must be the same with those of the former age, believing the church, and so upwards, which excludes from faith all but those revealed truths which have been from the apostles in all ages uninterruptedly delivered down by the constant teaching of the church. Who

therefore sticks closely to the teaching of the church, has his faith built upon a rock, that is, not on human learning, or the determination of private judgments, which are subject to variety of delusions and mistakes, but on Christ himself, on his word, order, and promise, on the conduct of his Holy Spirit abiding with the church for ever ; and so goes on with such assurance of truth, that there is nothing can give disturbance to his faith, or raise any just doubts ; for though many mysteries delivered are superior to his reason, though learned men oppose, and put objections against them, yet in these, and whatever else may appear, there are not sufficient grounds to question any point of his faith ; because every article of his faith being delivered by the church, which is vested with divine authority, and the objections being moved only by private reason or human authority, the same reason that tells him God is above all man assures him likewise that mysteries delivered by divine authority, such as God has left to his church, are not to be questioned upon any objections put by men. Though Luther says the church has erred, though Calvin and others say the same, yet, since God himself speaks to this very point, and says the Spirit of truth shall abide with it for ever, and lead it into all truths ; that the gates of hell shall not prevail against it ; and requires all to believe it ; the despising which Christ tells us is the despising him : does not reason oblige to hearken to God, rather than man ; and not to question what God says, upon objections put by men ? Since reason dictates that Christ would not have commanded all to hear his church under the greatest penalties, except he had sufficiently qualified and

secured it for teaching all truth, does he not question the fidelity of Christ, his authority and truth, who submits not to the teaching of the church, or doubts of the truths it delivers? Does he not invert the established order of Christ, and open a gap to confusion and endless differences?

Neither doth it appear that children come to the use of reason, or such as cannot read, or are so daily employed in such worldly business as hinders them from much reading; as also the most ignorant sort of people, who are the greatest part of the world, can have any other assured rule or guide in matters of faith, than the teaching of the church, which even Protestants in respect of such are forced to make use of, and which the learned as well as unlearned are no less bound to hear and follow, the command being general: "If he will not hear the church; let him be to thee as the heathen and publican," Matt. xviii. 17.

Nor can this rule, the teaching of the church so authorised by God, and embraced by all the faithful in all ages, be imagined to misguide any in any point of faith, unless men will dream all true believers through the universe conspired together at the very same time to damn themselves and their posterity, which is folly to imagine; or that they were all mistaken at the same time in a doctrine they were so highly concerned to learn, and had guided their lives by, from their first being Christians, which is as little rational. For can any imagine that all Christians through the world could be at the same time mistaken in a matter of the greatest importance, and so all over misunderstand their pastors, at the same

time in the very same thing ; especially, since what was taught and delivered had been confirmed by ceremonies, actions, and a continual practice conformable thereto, and fortified with an apprehension and belief not only of forfeiting eternal happiness, but also of incurring eternal damnation for so pernicious an error ? The apostles and pastors succeeding them used, doubtless, in catechising and instructing the people, the most plain and intelligible words they could, and such as were suitable to all capacities ; the continuance whereof (for no discontinuation in any age is found, the latter age still believing as the former had taught), in all things of faith, must needs bring down faith without the least suspicion of change, and so the same. Let all follow this rule of believing the church ; that is, let children, who are instructed, resolve still to believe and practise what they are taught by their parents, pastors, and teachers of the church, and what they practised with such, and this from age to age ; the faith of the followers of this rule must needs be the same till the world's end, as was taught at first. For while they do thus, there is no change, and if no change, it must be the same : " That we be of the same mind, let us continue in the same rule," Phil. iii. 16 ; believing always as we profess in our creed, *I believe the holy Catholic Church.*

CHAPTER XI.

A CONTINUATION OF THE NINTH ARTICLE.

Of Scripture and Tradition.

1. *Q. Should not the scripture, as each understands it, be to every one the sole rule of faith, abstracted from the teaching of the church?* *A.* No, for the rule of faith ought to be certain in respect of us; now, abstracted from the teaching of the church, none can be certain what is scripture, what not, much less what is the sense thereof, nor whether these books which pass for scripture be truly translated, or be not taken from some corrupt copy? Protestants, who disagree about the books of scripture, much more about its sense, and who think the judgment of the whole church insufficient, must, and do rely on the skill or honesty of two or three ministers that translated the scriptures, for every word and sentence therein; who, being prejudiced against the church, which always had the custody and delivery of the scriptures, might, for any thing they know, either purposely in favour of their opinions, or for want of due knowledge in the languages out of which they translated them, or by human oversight, so change the sense by adding or omitting a word, syllable, or letter, as may alter the sense. If men in their greatest diligence be subject to mistakes; what uncertainty of the scripture's letter must arise from so many translations, and almost infinite copies that have been taken at

several times ;—from the abbreviations of words before printing was used ;—from the marks, dashes, and stops of a pen, which, according to the various placing, causes a various sense ;—from innumerable oversights unavoidable in men's greatest diligence ;—from want of sufficient knowledge in diverse translators ;—from the ignorance and rashness of some, who, finding a little alteration wanting to make sense of what they understood not, ventured to make that alteration ;—from the malice of Jews, heretics, and enemies of God's word, designedly corrupting the text, as may appear by comparing the Geneva Bible, and some other copies of the pretended reformed, with any authentic copy of above three hundred years standing ! Besides all these uncertainties, those who cannot read, the ignorant and unqualified for understanding the scripture (as the greatest part of the world are), must needs want the benefit of the rule of faith, a necessary means to salvation, if scripture be not the sole rule. Yet, could all read, what a long search must there be before any certainty can be had of the text ; which found, what attention must be used in reading scripture from end to end ! For if any be omitted, it may be something necessary for an entire faith is omitted : neither should once reading suffice, since distractions and mistakes oft happen ; nay, one should compare place with place, there being in scripture many seeming contradictions, and study much what is to be taken literally, what not ; and when one has studied all he can, he may fear he understands that literally which ought to be taken otherwise, and that figuratively which ought

to be taken literally; he will be then obliged to consult others, to examine the writings of doctors, fathers, &c.; and when he has done all he can, he will be at a loss whom to follow. Thus the most learned may spend their days without satisfaction; and what must they do who are ignorant, cannot read, or want time for such readings, or light to discover truth from falsehood? The apostles understood not, till Christ after his resurrection "opened their understanding, that they might understand scriptures," Luke xxiv. 45; which should abate the pride of numbers that pretend to understand scriptures, whose presumption proves to "their own perdition," Pet. iii. 16. Whence it is evident the scripture cannot be to all the only rule of faith, which should be easy and obvious to all capacities.

Besides, if scripture had been designed for the sole rule of faith, Christ doubtless would have commanded its writing, and the most necessary points of faith, to have been set down together in some book without mixing things not appertaining to salvation, in words easy to be understood by all in the same sense; and have ordered its publishing in every language, as the only rule of faith; and have provided that none of it should be lost. And yet, except the Apocalypse, of all the most intricate, we find no command for writing any part thereof, or for publishing it in every language, as the only rule of faith.

We find scripture to be a very great volume, whose entire sense is above the capacity of the learned, much more of the unlearned; containing

a mixture of sundry things not appertaining necessarily to salvation ; full of hard, obscure, and mystical senses, of seeming contradictions, or figurative speeches. And though, as it were by the bye, there is mention of some mysteries of faith, yet neither the apostles' Creed, which is the sum of our belief, nor a clear explication thereof, is to be found in scripture ; neither is set down expressly a determinate number of sacraments, nor their matter nor form, nor what is essentially required unto them ; nor the manner of ordination ; nor the necessity of baptizing infants ; nor the perpetual virginity of our blessed lady ; nor the procession of the Holy Ghost from the Father and the Son ; nor the celebration of the feast of Easter upon Sunday. Neither is it expressly set down that the Father is unbegotten ; that the Son is consubstantial to the Father : no where what is to be admitted for scripture, what not ; no where assured which part of it is necessary, which not. St. Paul's Epistle to the Laodiceans, mentioned Col. iv. 16. is no where found ; and according to St. Chrysostom, (lib. 9. in Matt.) much of the old scriptures is lost ; nor is it impossible but the whole might perish. But not so the rule of faith, which had been two thousand years before the scriptures were written ; after whose writing in all doubtful cases, the priests' sentence under pain of death was to be observed (Deut. xvii. 8. Ezek. xlv. 24.) ; which shews that the scripture was not the sole rule of faith, even with the Jews, much less with Christians ; since Christ's faith was received in many parts of the world before the new scripture was published ; the first gospel being not written till

eight years after Christ's death; and what the apostles and evangelists write after, was only upon emergent occasions, and was always, till the world's end, to be taken in the sense of their preachings: nay, some ages were past before all the books of scripture were accepted for canonical by the whole church. As therefore the scripture then could not be the sole rule of faith, because not extant, or published, so not now; the rule of faith being always the same, and always necessary to preserve the faithful from running into error.

Truly the many differences and sects of those that pretend to follow scripture as the sole rule of faith, sufficiently manifest (as there is but one truth) the error they are in about the rule of faith, which creates unity in faith, and not divisions and schism; and that to leave every one to interpret scripture as he pleases, contrary to the teaching of the church, (men's parts, capacities, judgments, interests, &c. being very different) is to change faith into probability, and ruin religion. If each was left judge of the law in his own case, what could follow but ruin and confusion in a commonwealth; and what can be less expected than schism, heresy, and multiplicity of errors, if every one should be left to adhere to his own fancy in interpreting scripture upon mysteries of faith far above human understanding? it being certain that whoever takes the scripture in a sense contrary to what was delivered by the apostles, (since none but that can possibly be the doctrine of Christ), his said sense or interpretation must unavoidably be error and heresy, which exclude from heaven? The positiveness of one's

thoughts, among so many different expositions of scripture, that that sense wherein he understands it is that of the apostles, is no security of being in the right, because consistent with the greatest errors, all the contradictory expositions of holy writ being ever accompanied with a positive belief of their being the sense of the apostles, in all the abettors of the different sects in the world. The church of England requires all under severe penalties to believe the scripture as interpreted by her; the Presbyterians exclude from their congregations all who believe not the scripture as interpreted by them; the Anabaptists damn all who believe it not as interpreted by them; who are all (though of different opinions about the same text) positive that they are in the right, which cannot be, there being only one truth. Wherefore ("understand this first, that no prophecy of scripture is made by private interpretation," 2 Pet. i. 20.) we are all cautioned hereby not to follow or rely on our own private judgment or fancy, in the exposition of God's word, especially since there "are certain things hard to be understood, which the unlearned and unstable (who are the greatest part of the world) deprave, as also the rest of the scriptures, to their own perdition," 2 Pet. iii. 16.

2. Q. *But is not scripture an excellent rule of faith, if taken in that sense the church always understood it in?* A. Yes, and not different from the aforesaid rule, the teaching of the church, which had delivered from the apostles' days successively from time to time, as well the written as unwritten word of God, and the sense of both as received from the apostles,

in the delivery whereof she is equally credible, and whereof they can have no certainty who reject her teaching; because, such having had no continued succession of pastors in all ages from the apostles (as Christ's church has always had), nor assurance of Christ's and the Holy Ghost's assistance to teach them all truth for ever, as was promised by Christ to his church, they can give no authentic testimony of scripture: and its sense having been so delivered in all ages, because they can produce no evidence for themselves having been in all ages from the apostles' time, nor of their doctrines having been so taught and received in all ages: the Arians, for example, (the like of other heretics), can shew no succession for themselves, or for their new sense of scripture, wherein they differ from the church, higher than from their head Arius, a condemned heretic. And can they think it reasonable that their new sense of scripture started by Arius is to be admitted against the sense of the church, which condemned that sense and the broacher thereof in its first rise, as not descending from the apostles? Or can any be so vain as to pretend he understands scripture better than the whole church, to which the scripture and the sense thereof has been committed, and not to be changed or altered, under pain of damnation by men or angels? "If any evangelize to you besides that which ye have received, be he anathema," Gal. i. 9. Should not such who add or take away from the letter or sense of holy writ by their false or rash interpretations, contrary to the delivered sense of the apostles preserved in the church, fear the guilt of that curse pronounced in the last of the

Revelation against such? If wise men, knowing how subject they are to mistakes even in natural things, do usually consult others in their temporals, when the matter is weighty, as in the title, purchase, or settlement of an estate, is it not much more necessary to consult others in supernatural things of the highest moment? especially when expressed in words subject to divers interpretations, as oft as the scripture's letter, wherein "are some things hard to be understood, which the unlearned and unstable deprave, as also the rest of the scriptures, to their own destruction," 2 Pet. iii. 16. Which sometimes are to be taken literally, sometimes figuratively, sometimes mystically, wherein are sometimes seeming contradictions, in which cases whom can we better consult and follow than whom Christ commands us to hear, his pastors, his teachers, and the living voice of his church? See quest. 15 and 16, chap. 10, &c. "Ask thy father and he will declare to thee, thy elders, and they will tell thee," Deut. xxxii. 7. Inquire of your elders what has been constantly delivered from the apostles' time successively by the church, and follow that infinitely preferable before any man's private judgment, and you shall not err, it having been always a tenet of the church, as is said, to receive all, and nothing else as of faith but what has descended by an uninterrupted delivery from the apostles, whose writings, as has been said, were always to be understood conformable to what they had taught and preached by word of mouth, which makes the church receive with equal veneration whatever was taught by the apostles, and nothing else, whether by word or

writing, as is commanded? "Stand fast, and hold the traditions which you have learned, whether by word or epistle," 2 Thess. ii. 15. "These things which you have learned and received, and seen in me, do, and the God of peace shall be with you," Phil. iv. 9. "Mark them who cause divisions and scandal, contrary to the doctrine which ye have learned, and avoid them," Rom. xvi. 17. Where, as in many other places, the apostle refers all to what has been taught and received by the faithful, and not to the scriptures only; conformably whereto have the fathers delivered, councils defined, and all the faithful believed.

St. Irenæus, in the second age, l. 3. adv. Hær. c. 3. writes: "What if the apostles had left us no scripture, ought not we to follow the order of tradition, which they delivered to those to whom they committed the care of the churches?"

In the third age, Tertullian, l. d. cor. mil. c. 4. writes: "For these and other observances (which he there recounts) if you search the scriptures' command, you will find none; tradition will be assigned to you the author, custom the conserver, and faith the observer."

In the same age, Origin, tract. 29, in Matt. writes: "We are not to believe otherwise than the church of God has successively delivered down to us."

In the fourth age, Epiphanius, Hær. 16. writes: "We must use traditions, because all things cannot be had from scripture; therefore the holy apostles delivered some things in writing, and some things by tradition."

In the same age, St. Hierom upon Eccl. 12. writes: "Follow the footsteps of your elders, dissent not from their authority; if thou dost not, whilst thou seekest to be satisfied of doubts, thou wilt find thyself engaged to the reading of infinite books, which will draw thee into error," &c.

In the fifth age, St. Chrysostom, hom. 4. in Ep. 2. ad. Thes. writes: "It is manifest that the apostles delivered not all things by writing, but many things without writing; and these are also worthy of belief."

In the same age, St. Austin, l. 5. d. Bap. c. 23. writes: "There are many things observed through the whole church, and therefore are justly looked upon as commanded by the apostles, though they are no where to be found among their writings." Item. cont. ep. fund. c. 5. "For my part I would not believe the gospel, unless the authority of the Catholic church moved me." Item. Ser. d. verb. dom. "The words of the holy scripture are to be understood, as holy men, God's saints, have understood them." Item. l. cont. Cres. c. 33. "We hold the verity of scripture, when we do that which has seemed good to the universal church." Item. l. 11. c. 5. cont. Faust. "If any thing move or trouble thee, &c. thou mayest not say the author of this book held not the truth, but either the copy is faulty, or the translator erred, or thou understandest not." Which may suffice to shew that we are not to rely on our own or any man's private judgment about interpreting scripture upon mysteries of faith; but on the church, infinitely preferable before our own or any man's private judgment, which is subject to many errors.

3. *Q. What signifies the communion of saints ?*

A. It is no distinct article, but part of the ninth, and signifies that all the just, as members of the same body, whether in heaven, earth, or purgatory, communicate one with another. The just on earth communicate in the same faith, same sacraments, same sacrifice, and mutually participate of all the goods of the church and merits of one another, who also communicate with the saints and angels in heaven as they do with the faithful on earth ; we rejoice at their glory, and thank God for their happiness, beseeching them as God's favourites to intercede and pray for and with us to God, which they do, and rejoice at our repentance," Luke xv. 10. See part 2. chap. 2. Quest. 14, &c. Nor are the faithful here, nor the blessed in heaven unmindful of the souls in purgatory, who being in charity under these sufferings, thank God for the favours done them from heaven ; and as we may piously think, pray that we upon earth may escape their pains, and not come "into that place of torments," Luke xvi. 28.

CHAPTER XII.

OF THE TENTH, ELEVENTH, AND TWELFTH ARTICLES.

1. *Q. What do we profess and believe by the tenth article, The forgiveness of sins?* *A.* We profess and believe that God has left power to his church to remit sins in his name by the holy sacraments of baptism and penance; by baptism is remitted original sin, and actual if committed, and all punishment due to both, if the receiver be duly disposed. By penance is remitted all sin committed after baptism, as shall be shewn in the treatise thereof.

2. *Q. Can we be certain that our sins are forgiven us, or that we shall persevere in God's grace?* *A.* We cannot without especial revelation. "Man knows not whether he be worthy of love or hatred," Eccl. ix. 1. which should move us always to live in the spirit of penance, it being a fearful thing to be sure of the sin, and not sure of its pardon; yet if we truly detest all sin, labour seriously to keep God's commandments, and with due dispositions frequent God's sacraments, relying on God's promises and Christ's merits, we may and ought to hope that our sins are forgiven us. "Wherefore brethren labour the more, that by good works ye may make sure your vocation and election," 2 Pet. i. 10. "With fear and trembling work your salvation." Phil. ii. 12.

3. *What must we believe concerning the eleventh article, The resurrection of the body.* *A.* We must believe, that these very bodies in which we live,

at the world's end, shall be raised from death to life by God's power and the ministry of the angels in the day of judgment, before or at which all must die and resume their bodies; the just, who shall not have fully satisfied for all temporal punishment due to sin, shall be purged in that general fire, which must consume the world, and the wicked shall begin to feel the punishments of the damned.

4. *Q. Must then all rise again.* A. Yes. "We shall all indeed rise again, &c. the trumpet shall sound, and the dead shall be raised, incorruptible, &c." 1 Cor. xv. 51, &c. that each body, which concurred with the soul to good or evil, may receive its unchangeable sentence of bliss or misery, according to its deserts. The bodies of the just shall rise gloriously with qualities suitable to a glorified body. With agility, whereby they may move whither they please in a moment, being exempt from the weight our bodies have on earth; with subtilty, whereby they are enabled to penetrate all sorts of bodies without resistance; with clarity, whereby they shall ever shine with rays more resplendent than the sun; with impassibility, whereby they shall ever be exempted from death, and all manner of sufferings, and live in never ending joys; but the bodies of the damned shall rise hideous to suffer endless torments, greater or less, according to their greater or less sins in this life: "These shall go into everlasting punishment, but the just into everlasting life," Matt. xxv. 46.

5. *Q. What will become of this world after this general judgment?* A. Though all creatures must be consumed, yet the earth shall receive a general lustre to contribute to the beauty of the universe

and to the glory of its Creator. Time then must cease, and give way to eternity. The motions of the heavens, the sun, moon, and stars, shall end, and all things shall remain in an eternal constancy, without ever being subject to any change. "According to his promises we look for new heavens, and a new earth, wherein dwells justice," 2 Pet. iii. 13.

6. *Q. What profits the belief of the resurrection?*

A. It encourages us to suffer for God's sake all affronts, persecutions, afflictions, even death itself, in hopes of future glory: "Joint heirs with Christ if that we suffer with him, that we may be also jointly glorified; for I think the sufferings of this life are not comparable to the future glory which shall be revealed in us," Rom. viii. 17. "As you are partakers of sufferings, so shall you be also of consolation," 2 Cor. i. 7. "Who sow in tears shall reap in joy," Ps. cxxv. 5.

7. *Q. What believe we by the twelfth article, life everlasting?* *A.* We believe that after this body is dead the soul shall live for ever, without a body, till the day of judgment, and with its body ever after in a state suitable to its merits or demerits upon earth. "They shall go into everlasting punishment, but the just into eternal life," Matt. xxv. 46.

8. *In what consists the life of the blessed?* *A.* In the clear sight and possession of God. "When he shall appear, we shall be like him; for we shall see him as he is," 1 John iii. 2; in whom they see the natures and perfections of all God's creatures, with an infinity of all things that are good, honourable, pleasant, nay, of all that heart can wish without mixture of evil; whence arises a most cordial love

and joy, and whence follow praises, jubilations, and thanksgivings for ever. "Who dwell in thy house, O Lord, for ever and ever, they shall praise thee," Psa. lxxxiii. 5. "Your sorrow shall be turned into joy, and none shall take your joy from you," John xvi. 20, &c. "The eye hath not seen, nor the ear heard, neither have entered into the heart of man the things which God has prepared for those that love him," 1 Cor. ii. 9.

9. *Q. Shall all the blessed be equal in glory?* *A.* No, for seeing "God will render to every one according to his deeds," (Rom. ii. 6.) the more one has done or suffered here for God, the greater shall be his reward; neither shall this cause any emulation, or envy, because perfect charity is in them, who seeing the will of God is accomplished, rejoice at the bliss of others as at their own, and rest fully satisfied.

10. *Q. Were all created to enjoy this happiness?* *A.* Yes, "God will have all men to be saved, and come to the knowledge of truth," 1 Tim. ii. 4.

11. *Q. Why then are not all saved?* *A.* Not for want of will in God "for God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have life everlasting," John iii. 16; but because all will not embrace the true faith, without which "it is impossible to please God," Heb. xi. 6. "Who believe not shall be damned," Mark xvi. 16. All will not observe God's commandments, which is necessary to salvation: "If thou wilt enter into life, keep the commandments," Matt. xix. 17. All will not hear the church: "If he will not hear the church, let him be to thee as the heathen and publican," Matt. xviii. 17.

All will not love God and their neighbours, and do good works, as is required. "Who loves not, remains in death," 1 John iii. 14. "Every tree that yields not good fruit, shall be cut down and cast into the fire," Matt. vii. 19.

12. *Q. Is everlasting life or punishment given us as a reward or punishment for good or evil done in this life?* *A.* Yes; "God will render to every man according to his deeds, eternal life to them truly, who, according to patience in good works, seek glory, &c.; but to them that are contentious, and do not acquiesce to truth, but believe iniquity, indignation, and wrath, tribulation and anguish upon every soul of man that doth evil," Rom. ii. 6, &c. "Every one shall receive according to his own labour," 1 Cor. iii. 8.

13. *Q. What must we believe concerning the state of the damned?* *A.* That, according to their sentence, Matt. xxv. 41, &c. they shall for ever be banished from the sight of God into endless torments, where nothing but everlasting horror doth inhabit; where nothing is to be heard but gnashing of teeth, curses, blasphemies, shrieks, cries, howlings, &c.; where nothing is to be seen but objects of misery; where their habitation is with devils; where they shall be continually dying under the most dreadful torments, and yet never die; where they shall suffer all imaginable pains without ever finding ease; their sins, the cause of their damnation, shall ever torment their minds, and a constant remembrance of all their unlawful pleasures will increase their misery; the knowledge of graces received in this life, and the easy means left for working their salvation, shall

remain with them to disquiet their wretched souls, and the endless thoughts of dreadful eternity shall cause in them rage and despair, which will be more insupportable than all the torments of hell. "They shall desire to die, and death shall flee from them," Apoc. ix. 6. Think in time, O sinners, "which of you can dwell with devouring fire," Isa. xxxiii. 14.

14. *Q. Why is "Amen" added to the creed?* *A.* It signifying "so be it," is added to testify that we freely and steadfastly believe all the revealed truths thereof.

15. *Q. By what virtue are we moved to thirst after eternal bliss?* *A.* By hope, which made the apostle say, "By hope we are saved," Rom. viii. 24.

16. *Q. What is hope?* *A.* It is a gift of God, by which we have a confident expectation of bliss and glory to be obtained by the merits and grace of Christ, and our good works proceeding from his grace. "Being justified by faith, let us have peace with God through our Lord Jesus Christ; by whom also we have access by faith into his grace, wherein we stand, and rejoice in the hope of the glory of the sons of God," Rom. v. 1, &c.

17. *Q. On what is this confidence grounded?* *A.* On the promises and merits of Christ, who is the "propitiation for our sins, and not only for our sins, but also for the sins of the whole world," 1 John ii. 2. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, shall we be saved in the life of him," Rom. v. 10. "If our heart shall not condemn us, then have we confidence towards God, and whatsoever we shall ask we shall receive of him, because we keep

his commandments, and do these things that are pleasing in his sight," 1 John iii. 21.

18. *Q. Is it lawful to trust in creatures ?* *A.* We must chiefly trust in God as the author of all that we can do or hope for, which made the prophet Jeremiah say (chap. xvii. 5.), "Cursed be the man that trusts in man," yet we may trust in creatures, as instruments, or secondary causes, which God has appointed as means to obtain salvation.

19. *Q. When are we obliged to make acts of hope ?* *A.* When come to the use of reason, we begin to know that God is our last end, for which he created us ; being then obliged to hope for eternal salvation, and means to arrive thereto. Also, when we are obliged to pray, to do acts of penance, or beg any thing necessary for our salvation, we must hope God will not be wanting on his side, if we do as we ought. "Blessed is the man whose hope is in the name of our Lord, and hath not regard to vanities," Psalm xxxix. 5.

20. *Q. Which are the vices opposite to hope ?* *A.* Despair, which is a diffidence in God's power and Christ's merits, as if they were not able to save us. Also presumption, which is a foolish and desperate confidence of salvation, without endeavouring to keep God's commands.

ABOUT
THE SEVERAL PARTS OR BRANCHES
OF
CHRISTIAN DUTIES.

PART II.

CHAPTER I.

OF GOD'S LAW.

1. *Q. Is it sufficient to salvation solely to believe and trust in God?* *A.* No ; besides faith and hope, we must have charity, without which there can be no meritorious action concluding to salvation : "Though I shall have all faith, &c. though I shall bestow all my goods to feed the poor, and though I shall give my body to be burnt, and have not charity, it profits me nothing," 1 Cor. xiii. 2, &c. "Faith without work is dead," James ii. 26. "I will shew thee, O man, what is good, and what our Lord requires of thee ; verily to do judgment, and to love mercy, and to walk solicitous with thy God," (Mich. vi. 8.) which implies charity.

2. *Q. What is charity ?* *A.* It is God's gift in our souls, whereby we love God above all things for his

own sake, and our neighbours as ourselves, for the love of God, as he requires. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, &c. Thou shalt love thy neighbour as thyself," &c. Matt. xxii. 37. "God is charity, and he that abides in charity abides in God, and God in him," 1 John iv. 16. "This is the charity of God, that we keep his commandments," 1 John v. 3.

3. Q. *What is it to love God above all things?*

A. To prefer God, his divine will and commands before all things, purely for his sake, and not for received or hoped-for benefits, and so be willing to lose all things, even life itself, rather than God's grace by mortal sin. "If any love me, he will keep my commandments," John xiv. 23. "He that loves father or mother more than me, he is not worthy of me," Matt. x. 37. All transitory happiness is infinitely below the end for which God made us; and, therefore, is as much below our love: God having made us for himself, nothing but God can make us happy; the love of the world ever leaves us worse than it found us, it fills us with a thousand disquiets and solitudes; the love of God is the only happy love; when once we come to taste how sweet it is to love God, our soul charmed therewith, despises all other things, as rivals infinitely below him; all other things have such and such bounds or limits in perfections, and accordingly bounds are set us how far we may love them; so far without sin we may proceed in loving them, and no further; but God, being unlimited and infinite in all perfections, we can never sin by loving him to excess, we often

do by loving him too little. The more we love God, the more still shall we discover in him perfections inviting us to love him ; and the more we despond of ever loving God so much as he deserves, the more we should strive with "all our hearts, with all our mind, and all our strength," to love him daily more and more, as much as we are able. We cannot pretend to love him with our whole heart, soul, and mind (as he requires), if we prefer our life, liberty, riches, pleasures, or any created thing whatever before him ; we must choose rather to lose all than him, who most and only deserves our love. He is our "Father, Creator, Conserver, Redeemer," &c. Should we not then give him our hearts, our soul, and all ? "Son, give me thy heart, and let thy eyes observe my ways," Prov. xxiii. 26. "If any love not our Lord Jesus Christ, let them be accursed," 1 Cor. xvi. 22. "If any man have not the spirit of Christ, he is none of his," Rom. viii. 9. "Set your affections on things above, not on things on earth," (Col. iii. 2.) which never yet made any happy, nor can be able to do it, but sends daily to hell innumerable souls. "Whosoever will be a friend of this world," is made God's enemy," James iv. 4. "Love not the world, nor these things that are in the world," 1 John ii. 15. "Seek therefore first the kingdom of God, and his justice, and these things shall be given you besides," (Matt. vi. 33.) as far as necessary to help, not to hinder us in the way to heaven.

4. *Q. What is it to love our neighbour as ourselves ?*

A. To wish him as much good for body and soul as to ourselves, and to do him no wrong by thought, word or deed ; to be ready to do him good, and

hinder any harm we can from befalling him, either in respect of soul or body, chiefly for the love of God. "All things whatever you would that men do to you, do you even so to them," (Matt. vii. 12.) which God and nature require. "This is my command, that you love one another, as I have loved you," John xv. 12. "By this all men shall know that you are my disciples, if you love one another," John xiii. 35. "Let the love of brotherhood abide in you, and forget not hospitality," Heb. xiii. 1. "Love without dissimulation, hating evil, cleaving to good, loving one another with brotherly love, with honour preventing one another," Rom. xii. 9. "Above all things have always mutual charity among yourselves," &c. (1 Pet. iv. 8.) which surely they want who, either on account of religion, or any other pretence, persecute or hate their neighbour. "Who loves not, remains in death," 1 John iii. 14.

5. Q. *Who are our neighbours?* A. All mankind, friends and enemies.

6. Q. *Are we bound to love our enemies?* A. Yes, by Christ's example and command. "Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you, that you may be the children of your Father which is in heaven, who makes his sun to rise upon good and bad, and rains upon the just and unjust," Matt. v. 44, &c. See Luke vi. 27, &c. "If thy enemy hunger, feed him; if he thirst, give him to drink; for in so doing, thou shalt heap coals of fire upon his head; be not overcome by evil, but overcome evil in good," Rom. xii. 20. "See that none render evil for evil to any man, but ever follow that which is

good towards each other, and towards all," 1 Thess. v. 15. Let differences be what they will, whether of religion or private ones, we ought never to shew ill-will or malice, but exhibit true signs of charity, even then, when in case of wrong, we may by law require satisfaction. "Forgive and you shall be forgiven," Luke vi. 37. "If you forgive not men, neither will your Father forgive you your sins," Matt. vi. 15. "Shouldest not thou have had compassion on thy fellow servant, even as I had pity on thee? And his Lord being angry, delivered him to the tormentors till he should pay all the debt; so also shall my heavenly Father do also to you, if you forgive not every one his brother from your hearts," Matt. xviii. 33, &c. No offering, no prayer shall be acceptable till reconciliation be made. "Go first, be reconciled to thy brother, and then coming thou shalt offer thy gift," Matt. v. 25. In saying, "Forgive us our trespasses as we forgive them that trespass against us," we provoke God if we do not from our hearts forgive our enemies.

7. Q. *Who are they who have true charity?* A. They only who are so affected as would rather die, and lose all most dear to them, than break any of God's commands. "This is the love of God, that we keep his commands, and his commands are not heavy," 1 John v. 3. "If I shall give my body to be burnt, and have not charity, it profits me nothing. Charity is patient, is kind; charity envies not, deals not perversely, is not puffed up, is not ambitious, seeks not her own, is not provoked, thinks not evil, rejoices not in iniquity, but rejoices in truth; bears all things, hopes all things, endures all things," &c.

1 Cor. xiii. 3. O that all could truly say with the apostle, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or peril, or sword, &c.? I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, neither might, nor height, nor depth, nor any creature, shall be able to separate us from the love of God," &c. (Rom. viii. 25, &c.); but alas! "All seek the things that are their own, not the things that are Jesus Christ's," Phil. ii. 21. "The sensual man perceives not the things that are of the spirit of God," 1 Cor. ii. 14.

8. Q. *What are the effects of perfect charity?*

A. It remits sins, gives spiritual life to the soul, and renders man acceptable to God. "He that abides in love, abides in God, and God in him," 1 John iv. 16. "Charity covers a multitude of sins," 1 Pet. iv. 8.

9. Q. *How is charity lost?* A. By breaking any of God's commandments in any weighty matter. "If you love me, keep my commandments," John xiv. 14.

10. Q. *What is the chief end of God's commands?*

A. To teach us to love God and our neighbour.

11. Q. *Who gave the commandments?* A. God; who writ them in man's heart at his creation, all being the dictates of reason; except the determination of the Sabbath; but when, through the increase of men's wickedness, little regard was given to the law of nature, God gave them to Moses on Mount Sinai in thunder and lightning on two tables

of stone; the first comprehending our duty to God, the second our duty to our neighbour, which Christ confirmed in the new law.

12. *Q. Is it possible to keep all God's commands ?*

A. Yes ; by God's grace, and it is necessary to salvation. "If thou wilt enter into life, keep the commandments," Matt. xix. 17. "If any love me he will keep my word," John xiv. 23. "Who says he knows God and keeps not his commands is a liar, and the truth is not in him," 1 John ii. 4. "Not the hearers of the law are just before God, but the doers of the law shall be justified," Rom. ii. 13. "Tribulation and anguish upon every soul of man that doth evil," Rom. ii. 9. "My yoke is easy, and my burden light," Matt. xi. 30. "His commands are not heavy," 1 John v. 3. "Zacharias and Elizabeth were both just before God, walking in all the commands and justifications of our Lord blameless," Luke i. 6. "Noah was a just man," Gen. vi. 9. "Know ye not that the unjust shall not possess the kingdom of God?" 1 Cor. vi. 9. "Cursed is every one that shall not continue in all things which are written in the book of the law, to do them," Gal. iii. 10. Hell being the punishment of transgressors, God would not inflict it, if his commands were impossible to be kept. St. Austin (Ser. vi. d. tem.) writes, "God, who is just, cannot command any thing impossible, neither will he, who is holy, damn man for what he cannot avoid." So with all the faithful, according to the definition of the second council of Orange (c. 25.), "We believe all such as are baptized, Christ helping and co-operating, if they will faithfully labour.

may, and ought to fulfil those things which belong to salvation." O Lord, assist me to do thy will, and save my soul!

13. *Q. What is the promised reward for keeping God's commands?* *A.* Eternal happiness hereafter, and in this life many temporal blessings, through Christ's merits. We know all things co-operating unto them who love God," Rom. viii. 28. "If thou wilt enter into life, keep the commandments," (Matt. xix. 17.) said Christ to the young man, alleging his keeping the commandments, "Do this, and thou shalt live," Luke x. 28. "Not every one that says to me, Lord, Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father, who is in heaven," Matt. vii. 21, &c.

14. *Q. Where are recorded the ten commandments?* *A.* In the 29th chapter of Exodus, though it is not distinguished there which is the first, which is the second, &c.

CHAPTER II.

OF THE FIRST COMMANDMENT.

1. *Q. Which is the first commandment?* *A.* "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage; thou shalt not have strange gods before me; thou shalt not make to thee a graven thing, nor any likeness that is in heaven above, and that is below on earth,

nor of those which are in the waters under the earth ; thou shalt not adore them, nor worship them ; I am the Lord thy God, mighty, jealous ; visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and doing mercy upon thousands to those that love me and keep my precepts."

2. *Q. What are we commanded and forbid hereby ?*

A. We are commanded to serve, love, adore, and worship one only true and living God, and no more, and forbid to worship any creature for God, or give to it the honour due to God, firmly believing, that whoever worships any idols, images, pictures or any graven thing for-God, or gives to them, the saints, angels, or to any creature whatever the honour due to God, breaks his commandment, and becomes an idolator.

3. *Q. In what consists the true worship of God ?*

A. In the exercise of acts of faith, hope, and charity, virtues already explicated, and in a due practice of religion.

4. *Q. What is meant by religion ?* *A.* A most excellent virtue, whereby is given to God the honour and service that is due to him as sovereign Lord and master of all things, as author of life and death, and as our Creator, Redeemer, and last end. Hence all are guilty of idolatry who give to any creature the honour, worship, or adoration, which is due only to God. Magicians also, who by the devil's invocation do wonders above nature ; diviners, who foretel by the devil's invocation future, contingent, or naturally unknowable things ; vain observers, who tacitly or expressly invoke the devil, by using

unproportioned means, not instituted by God, to produce certain effects of health, or future events, or chances to themselves or others; also witches, wizards, &c. who by the devil's means hurt people in their persons or goods; such God abominates, commanding thus: "Let there not be found in thee any that shall expiate his son or daughter, making them pass through the fire, or that consult wizzards, and observe dreams and divinations, nor let there be a sorcerer nor enchanter, nor who consults familiar spirits, or diviners, or seek truth from the dead; for all these things the Lord abominates," Deut. xviii. 10. "Thou shalt not suffer enchanters to live," Exod. xxii. 18.

5. Q. *What may one use against witchery?* A. One may destroy the signs whereby the devil hurts, in detestation of his works, if it can be done without witchery; and since Christ has left his power in his church to cast out devils ("In my name they shall cast out devils," Mark xvi. 17.), it is good to have recourse to God's priests, to use the prayers and sacraments of God's church, to invoke the intercession of the saints, to visit holy places, to use often the sign of the cross, holy water, relics, &c. that, being freed from the devil's power, he may praise, love, and serve God as he ought.

What is superstitious may easily be discovered by the insufficiency of the cause, or thing used for such an effect; whereto, if it has no natural or proportioned virtue, efficacy, or force to produce such an effect, nor is known to be instituted by God, or his church for such effects; one may, and ought to conclude, that the use of such an unproportioned cause to such an effect must be from the devil's

applying natural causes, or in virtue of some compact, though unknown to the parties.

6. *Q. Is all honour given to creatures superstitious and injurious to God?* *A.* No; "Whosoever are servants under yoke, let them count their masters worthy of all honour;" (1 Tim. vi. 1.) "To whom honour, honour," &c. Rom. xiii. 7. Parents, kings, magistrates, &c. are by God's command to be honoured with an inferior honour.

7. *Q. May we not then, for God's sake, honour the angels and saints with an inferior honour?* *A.* Yes, surely; they being God's friends and favourites, whom he honours with his divine presence, and appoints for our guardians. "He has given his angels charge of thee, that they keep thee in all thy ways," Ps. xc. 11. "Are they not all-ministering spirits, sent forth to minister for them, who shall be heirs to salvation," Heb. i. 14. Their bodies are buried in peace, but their names live for ever. Let the people tell their wisdom, and the church declare their praise," Eccl. xlv. 14. We may honour them for their sanctity and dignity received from God, with honour proportioned to their excellency, for God's sake, but not with God's honour. This Joshua knew, who, at the angel's presence, "fell flat on the ground, and adoring, said, What saith my Lord to his servant?" Where he is not blamed, but commanded to shew more honour: "Loose thy shoes from thy feet, for the place whereon thou standeth is holy; and Joshua did as was commanded," Jos. v. 14, &c. We are commanded to honour our parents, to love and honour our neighbour for God's sake; and surely the honouring, for God's sake, with an inferior honour, the angels and saints so

united to God, can be no trespass against the sovereign honour which is due to God alone, no more than the respect we pay to a civil magistrate is a breach of the loyalty we owe to his and our king, who would be offended if we did otherwise. If St. Peter (1 Ep. ii. 17.) bids us, in the first place, fear God, and in the next word, honour the king, as God's minister on earth, why may we not honour the angels and saints, who are God's ministers and servants in heaven? The church of England, which commands the feasts of St. Michael, of the apostles, and other saints to be kept holy with suitable offices, and their vigils to be fasted (see the Book of Common Prayer), respects and honours them thereby for God's sake; the same church gives them the honourable appellations of St. Peter and St. Paul, &c. which is paying them a sort of religious honour (greater than what we call civil), as the church has done in all ages. In the second general council of Nice, the fathers with one consent (Acts iii.) declare, "We receive, and worship the apostolical traditions, whereby the veneration and worship of saints is taught, for we honour them, as being God's ministers, friends, and children.

St. Ambrose (Ser. D. Pet. and Paul), writes, "Whosoever honours the martyrs honours Christ, and he that despises the saints despises Christ.

St. Austin (lib. 2. Cont. Faus. c. 21.), writes, "Christian people celebrate together the memory of martyrs, with a religious solemnity, both to excite to their imitation, and that they may be partakers of their merits, and be assisted by their prayers.

8. Q. *How is the honour given to God, to angels,*

P

saints, &c. outwardly distinguished? *A.* The same outward action, which is used in God's worship, is used in the honour and worship we give to men, saints and angels. Kings are served, and petitions made to them on the knee: we bow to one another, as we bow to God; so we pull off our hats, remain uncovered to and before one another, as we do in churches, &c. "All the assembly, &c. bowed down and adored God and their king;" (1 Par. xxix. 20.) where the same outward action is used in the worship of God and the king, and the distinction is only made by the intention, and the heart known to God, in these and other outward expressions of honour.

9. *Q. Is it lawful to keep and honour the relics of saints?* *A.* Yes; with an inferior or relative honour. Thus we are to honour every thing that has any eminent relation to God or his service. The Bible, because it contains God's holy word; God's church, because he is worshipped there; holy men and priests, because they are God's servants, and so why not the relics of saints pertaining to God's servants? since God is pleased to honour them, by making them the instruments of many miracles recorded by the fathers, some of which St. Ambrose (Ep. 85, et Ser. 95.); and St. Austin (lib. 22, cap. 8, d. Clvit. Dei. Ep. 137.), relate as eye-witnesses, which are no more to be wondered at than those wrought by Moses' rod (Exod. vii.), by Elias' mantle (the 4 Reg. 2, 14.), by Eliseus' bones (4 Reg. 15, 20.), by the hem of our Saviour's garment (Matt. ix. 21.), by the shadow of St. Peter (Acts v. 15.), by the napkins and handkerchiefs brought from St. Paul's body curing the diseased and possessed persons (Acts

xix. 12.), and by an infinity of such like insensible things, whereby God has witnessed how pleasing to him is the honour given them; the contemners or profaners of which offend God, as they did who profaned the bread of proposition, the temple and vessels that belonged to it; as they do who deride the scriptures, holy places, churches, God's ministers, &c. "He that despises you, despises me," Luke x. 16. The second council of Nice (Act. 7.) ordered a cleric to be deposed, a layman to be excommunicated, who should condemn the relics of martyrs, which all antiquity has had in due veneration.

10. Q. *Are pilgrimages to Mount Calvary, to Christ's sepulchre, and other holy places lawful?* A. Yes; for besides the reason above given for honouring holy things, we find the Israelites went thrice a year to visit the tabernacle or temple (1 Reg. i.); which Helcana and his wife religiously did, as Christ's holy mother and St. Joseph did (Luke ii.); also the Ethiopian eunuch, who for his reward received Christ's faith, Acts iii. What Isaiah (xi. 10.) foretold, "Christ's sepulchre shall be glorious," is verified by pilgrimages thereto. The fathers and ancient histories, mention innumerable pilgrimages to holy places; and what hurt herein, when God and his saints are honoured thereby; when the pilgrim goes in the spirit of devotion and penance, and labours thereby to satisfy God for his sins in this holy pilgrimage to his heavenly Jerusalem?

11. Q. *Is it lawful to make, keep, honour, reverence, and place in churches, pictures, images, statues, of our Saviour, of angels, or saints?* A. Yes; Moses by God's order, made two cherubim, and placed them

over the ark (Exod. xxv. 18.) ; so did Solomon, and placed them in the inner temple (3 Reg. vi.), which, being pictures of heavenly spirits, were doubtless honoured for God's sake, and theirs whom they represented, as the Ark, Temple, &c. the dishonouring which, as far as they had relation to God, was dishonouring God. What the council of Trent (Ses. 25, d. invo. Stor.) declares, concerning images, is, "That the images of Christ, of the Virgin mother of God, and of other saints, are to be had and kept, especially in churches, and that due honour and respect is to be given to them ; not that we believe any virtue or dignity to be in them for which they ought to be worshipped, or that we should ask any thing of them, or put any trust or confidence in them, as was formerly done by the Gentiles, who put their trust in idols ; but because the honour done to them is referred to the originals which they represent, so that, by the images which we kiss, and before which we uncover our heads and bow down, we adore Christ, and reverence the saints whose likeness they bear." Where all the respect we express before images is wholly referred to what is represented thereby, which we intend to honour by such actions, and in them God himself ; who, as he is not offended at us for keeping, loving, and honouring the picture of our parents, sovereign, friend, &c. so neither for keeping, loving, nor respecting the picture or image of his well-beloved Son, of the angels and saints, his friends and favourites, when out of respect to him we honour them, as the faithful in all ages have ever done ; for which see the Ancient Histories, and the second council of Nice, Acts 7. Neither, surely,

doth the church of England disapprove this, seeing in the Bible, in the Book of Common Prayer, in the private oratories, are pictures used, reverence made to the altar, to the communion received kneeling; nay, the Lutherans in Germany, and elsewhere esteemed good Protestants, adorn their churches and altars with images of Christ, of his blessed Mother, and other saints, who as they are not blamed for the same, why should Catholics be blamed for doing herein as they do?

12. *Q. Is it lawful to use the sign of the cross?*

A. Yes. "God forbid (says the apostle, Gal. vi. 14.), that I should glory, except in the cross of Christ." The church of England (see the Book of Common Prayer) orders and defends the use of the sign of the cross, as all Christians ought, it being the instrument of our redemption, the altar on which Christ offered himself a bloody sacrifice; a memorial of Christ's passion, the badge of a Christian, and the sign of the Son of man at the day of judgment; a comfort to the honourers thereof, but confusion to the "enemies to the cross of Christ, whose end is destruction," Phil. iii. 18. St. Hierom's prayer is, "We beseech thee, O Lord, that, guarded by the sign of the cross, and defended by the assistance thereof, we may deserve to be free from all the devil's deceits."

13. *Q. Do we pray to pictures, statues, relics, &c.?*

A. No; we know they can neither hear, nor see, nor help us; but because they relate to holy things, because Moses and Solomon used such about the ark and temple, we place them in churches and places of prayer as the fittest ornaments for the house of God,

being lively representations of heavenly things, of God's friends and favourites, that the sight thereof may help to raise our affections, move our devotions, and prevent distractions, by imprinting in us good ideas, such as may conduce to draw our thoughts from earthly things to the consideration of heaven, of God and his goodness, to renew in us the memory of Christ and his saints, to bring into our minds their virtuous actions, and animate us to the imitation thereof; to beget in our hearts a true love of our chiefest good, and a sacred thirst of heaven's bliss. Thus pictures become open books, suggesting always matter for good thoughts, and inform the mind at one glance of what in reading requires a chapter. "The silent picture speaks in the wall, and profits much," says St. Gregory Nyson.

14. *Q. May we pray to the saints and angels to pray for us?* *A.* Though there is no command to pray to saints and angels; yet, since they are God's favourites, the faithful from the apostles' days have desired their intercession and prayers, that the number of intercessors being increased, the petition may find better acceptance with God, to whom it is chiefly directed, and always concluded through our Lord Jesus Christ, through whose merits only all is granted, and nothing otherwise hoped to be obtained either by us, or the angels or saints, "who are as the angels of God in heaven," (Matt. xxii. 30) who are always in God's presence. "Their angels in heaven do always see the face of my Father, who is in heaven;" (Matt. xviii. 10.) they cannot therefore be ignorant of our prayers, since they see God as he is (1 John iii. 2.); do offer our prayers to God: "When

thou didst pray, &c. I offered thy prayer to our Lord ;" (Tob. xii. 12.) and rejoice at the conversion of sinners : " There shall be joy before the angels of God upon one sinner that doth penance," Luke xv. 10. All which shew they are neither ignorant of our prayers nor repentance. Thus Jacob, believing, prayed, " The angel who delivered me from all evil, bless these children," &c. Gen. xlviii. 16. So did Moses, saying, " Remember Abraham, Isaac, and Israel, thy servants," Exod. xxxii. 13. " O Lord of hosts (says the angel in behalf of those cities he prays for), how long wilt thou not have mercy on Jerusalem ?" &c. Zec. i. 12. " The four and twenty elders fell down before the Lamb, having every one harps, and golden vials full of odours, which are the prayers of saints," Apoc. v. 8. The saints then pray for us, and their prayers are not in vain. If the handkerchief of St. Paul, and the very shadow of St. Peter, while living on earth, were instrumental in working great miracles (Acts v. item xix.), may we not conclude their prayers have as great or greater efficacy now they are in heaven ? The undoubted miracles wrought upon persons, in whose behalf the intercession of saints hath been made, shew that benefits are received here upon earth by the prayers of saints in heaven ; nor can it be said superfluous for us to beg their intercession, though God knows very well our prayers, since he sometimes refuses to grant our petition without an intercessor, according to St. Austin, Q. 149. sup. Exod. Nay, we read, (Gen. xx.) how God sent Abimelech to Abraham, to pray for him : " He shall pray for thee, and thou shalt live," without whose prayers he had certainly died, " Lo

thou shalt die." And also how he sent Eliphaz and his two friends to Job to pray for them "Job shall pray for you; his face I will receive, that the folly be not imputed to you," Job. xiii. 8. It is true there is only one Mediator, "who gave himself a ransom for all," (1 Tim. v. 6.) but there are more than one who can pray for us: witness the same apostle, who desired his brethren to pray for him (1 Thess. v. 25. Heb. xiii. 18.), and expected benefit by their prayers, Philem. 22. Phil. i. 19. If the prayers of our brethren be no prejudice to the mediatorship of Christ, why should it be prejudiced by the same charitable intercession of the saints and angels? Why may we not desire the angels and saints to join with us in prayer and praise to God, and thus seek, by our own and their prayers, to become partakers of Christ's merits, and of all heavenly blessings, by and through our Lord Jesus Christ? especially seeing the Psalmist invites, "Sing praises unto our Lord, O ye saints of his, and give thanks to him for a remembrance of his holiness," Psal. xxix. 5. The fathers recommend the invocation of saints and angels to us.

"We are," says St. Ambrose, (l. d. vid.) to "desire the assistance of angels, who are appointed for our defence; we are to pray to the martyrs, whose patronage we may justly claim, &c. Let us not blush to make them intercessors for our failings, who when alive were sensible of our infirmities," &c. How St. Austin intercedes to them. See part 4, of morning prayer.

What is of faith in this point is declared by the council of Trent, (Ses. 25.) viz. "That the saints reigning with Christ offer up their prayers to God for

men ; that it is good and profitable to humbly invoke them, and to have recourse to their prayers, aid, and assistance to obtain of God his benefits, through our Lord Jesus Christ his Son, who is our only Saviour and Redeemer." The Church of England uses the intercession of angels ; why not of the saints, " who are as the angels of God in heaven?" Matt. xxii. 30. Nay, some eminent Protestants confess the saints pray for us while we celebrate their memories.

CHAPTER III.

OF THE SECOND COMMANDMENT.

1. *Q. What is the second commandment?* *A.* "Thou shalt not take the name of the Lord thy God in vain: for our Lord will not hold him guiltless that taketh his name in vain."

2. *Q. What is commanded hereby?* *A.* To speak always with reverence of God, his saints, or of whatever relates nearly to God's service ; to fulfil what one is obliged to by oath ; and to duly observe all lawful vows made to God.

3. *Q. What is forbid by it?* *A.* All false, rash, and unnecessary oaths, cursing, blasphemy, breaking of lawful oaths or vows, and making and keeping unlawful ones.

4. *Q. What is an oath?* *A.* It is calling God to witness the truth of a thing asserted or promised,

which, if accompanied with truth, justice, and judgment, is always lawful. "Thou shalt swear in truth, in judgment, and justice," Jer. iv. 2. He swears with truth, who judges the thing true; he swears with judgment, who swears not vainly, nor without cause, but for a lawful, necessary, and important affair; with justice, when the thing sworn is lawful, honest, and not prejudicial to any.

5. *Q. Is it never lawful to swear an untruth? A.* It is never lawful to speak an untruth, much less to swear one, which is perjury, a most grievous sin, calling God to witness a falsehood, who can neither deceive nor be deceived.

6. *Q. May one equivocate, use mental reservations, &c. when an oath is tendered by lawful authority? A.* No: such pervert the end of an oath, which being to evidence truth, should be without equivocation or mental reservation, according to the plain and obvious sense imported by the words, "Thou shalt swear in truth, judgment, and justice," Jer. iv. 2. "He that speaks sophistically is odious, &c. Eccl. xxxvii. 23. "Our Lord destroy all deceitful lips," Psal. xi. "I detest a double tongue, Prov. viii. 13; which texts of scripture prove we should be sincere in all our words and dealings, even when no oath is tendered us.

7. *Q. What is the just cause of an oath? A.* God's honour, our own, our neighbour's lawful good or defence.

8. *Q. Are we bound to perform our promises both to God and our neighbour, when confirmed by oath? A.* Promises always oblige under sin in all lawful matters when deliberately made, much more when

confirmed by oath, which, if made to God, is a vow, a vow being only a deliberate and voluntary promise made to God of what is good, to which it is better to be obliged by vow than otherwise. "They shall vow vows to our Lord, and perform them," Isa. xix. 21. "When thou shalt vow a vow to our Lord thy God, thou shalt not delay to pay it, for the Lord thy God will require it surely of thee, &c." Deut. xxiii. 21.

9. *Q. If any swear or vow to do an ill thing, is he bound to perform such an oath or vow?* *A.* No. For an oath or vow is not a bond of iniquity, but only obliges to what is just, good, and lawful, and the performance of such an oath or vow is sinful, as was the making the same.

10. *Q. What kind of sins are false and rash oaths.* *A.* Mortal, if deliberate and voluntary; because by such God is called to witness a lie or uncertainty, which is perjury.

11. *Q. In what state are they who swear often without regard to truth or falsehood, swearing without necessity, or for trivial matters.* *A.* In a very dangerous state, "For our Lord will not hold him guiltless that shall take his name in vain," Exod. xx. 7. "Swear not, neither by heaven, &c. nor any other oath, but let your talk be, yea, yea, no, no, that you fall not under judgment," James v. 12. "A man swearing much shall be filled with iniquity, and a plague shall not depart from his house," Eccl. xxiii. 12. And no wonder, seeing such live in a daily profanation of God's holy name, in the violation of God's commands, and the contempt of Christ and his gospel, consequently in the way of perdition.

12. Q. *What should they do who would quit this ill custom of swearing.* A. They must for the love of God watch carefully over their senses, curb their passions, fly all occasions of anger, choler, company, drinking, or whatever they find occasions them to swear, resolving rather to die than swear deliberately, obliging themselves to some prayers, alms, or penal work, every time they swear, desiring others to mind them thereof, seriously considering that if, “of every idle word that men shall speak, they shall render an account in the day of judgment,” (Matt. xii. 36.) what account have they to give for profaning the holy name of God their judge, by swearing, cursing, blaspheming, &c.

13. Q. *What is blasphemy?* A. A most detestable sin committed when one deliberately speaks or thinks what derogates from God’s excellency by way of reproach, whereof they are guilty who directly or indirectly affirm any thing of God unbecoming him, who attribute to creatures what belongs only to God, who speak with derision of the saints and angels. “Who blaspheme the name of our Lord, let him be put to death, &c.” Lev. xxiv. 16. “Damned shall they be who blaspheme thee,” Tob. xiii. 16.

CHAPTER IV.

OF THE THIRD COMMANDMENT.

1. *Q. What is the third commandment?* *A.* "Remember to sanctify the Sabbath day. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the seas, and all that is in them, and rested the seventh day; therefore the Lord blessed the seventh day, and sanctified it." *Exod. xx. 8. &c.*

2. *Q. What is commanded by this?* *A.* To spend Sundays in praying, meditating, reading pious books, examining and detesting what we have done amiss, in doing works of penance, in frequenting the sacraments, in hearing divine service, in instructing those under one's charge, &c.; the like on holy days, and not in idleness, idle company, sports, vanity, &c. which offend God.

3. *Q. What is forbid by this precept?* *A.* All profane employments and servile works, excepting such as are necessary, as dressing meat, serving cattle, or such as appertain to piety, or works of mercy.

4. *Q. Saturday being the Sabbath, why is not it, like Sunday, kept holy?* *A.* The law of nature requires some day to be fixed for God's service, but not one more than another. However, the Mosaic law required the Israelites, after their deliverance from

the slavery of Egypt, to observe the Sabbath, to mind them that their great Deliverer was the Creator of heaven and earth; but at Christ's death this obligation ceased with all the other ceremonial rites of the Jewish law, and the solemnity of the Sabbath, which was Saturday (the seventh day), was transferred, in the apostles' days, by the church, to be kept on Sunday, which is called the Lord's day, in memory and thanksgiving of our Saviour's resurrection, and coming of the Holy Ghost on Sunday.

As the Jews had other festivals besides the Sabbath, so have Christians besides Sunday, several other feasts from the beginning and succeeding ages appointed by the Church; some to commemorate the mysteries of our redemption, others in commemoration of some saints. 1. To publish their favours and victories. 2. To praise and adore God's power and goodness, who so favoured them. 3. To offer up our fervent prayers, and join our hearts, and endeavour, that we may follow their glorious example, and imitate their virtues, to obtain blessings from God, by desiring them to supplicate for us.

CHAPTER V.

OF THE FOURTH COMMANDMENT.

1. *Q. What is the fourth commandment? A.* "Honour thy father and mother, that thy days may be long upon the land which the Lord thy God will give thee."

2. *Q. What is commanded hereby ?* *A.* The obligations of children and inferiors to their parents and superiors, and the reciprocal obligation of parents and superiors to their children and inferiors. 'Honour all men, love the brotherhood, fear God, honour the king," 1 Pet. ii. 17.

3. *Q. What are the obligations of parents to their children ?* *A.* They are many and great, for if those who marry are to root out of their own hearts all seeds of vice and plant virtue therein, that their good dispositions, without the mixture of evil, may be transferred to their children, they are in the state of marriage doubtless obliged to live virtuously, to use all care to prevent miscarriages and untimely births, and never give occasion to such unnatural accidents; when blessed with children, they ought to procure them all necessaries, both for soul and body, till they be in circumstances to provide for themselves; and, considering the necessity of baptism, and the hazard of the life of a new-born child, as they have been instrumental to convey unto their children the stain of sin, so they ought, as soon as may be, without compliment of gossips, or for any other ceremony, to provide for the washing away of the same by baptism. If the mother cannot nurse the child, but forced for the health of herself and child to seek a nurse, she should not allow the child to lie in bed with any for a year, lest it be overlaid, as numbers are. They must endeavour, as much as may be, to preserve their children in their baptismal innocence, and so soon as they can speak should teach them to say their prayers, God's commandments, and what every one is bound to know and do, that by a timely and early

instruction, the knowledge and love of Jesus Christ, the fear of God and his judgments, a hatred of vice, and love of virtue, the reward for loving God, and keeping his commandments, and the endless punishments of hell fire for the neglect thereof, may be fixed in them ; for they naturally retain longest what they received first. If the principles of Christianity be often inculcated, and brought into practice, they will get such a habit thereof, as to serve God will become almost natural, at least more easy to them ; so will the love of virtue, and hatred of vice, if daily made sensible by word and example of the advantages of virtue, and mischiefs of vice. All the first appearances of any evil inclination must be prudently discouraged ; when nature is the softest wickedness sinks deepest, and hardest after to be cured. All care must be used to keep them from ill company, idle games, shows, comedies, &c. as also from hearing or reading books, pamphlets, ballads, &c. where in there is any mixture of evil. They should be lodged with choice persons, and after the age of six years should not lie in the same bed or room with those of different sexes. While young, they should be taught to read, and boys at least to write, learning being a great help for this and the next life. They must be kept from idleness, the cause of many evils. If encouragement will not do, correction must be used ; but always without anger : " He that spares the rod, hates his son, but he that loves him chastises him betimes," Prov. xiii. 24. Parents' good advice must be ever joined with good examples to support it ; seeing they are to provide for their children's future livelihood they must abstain from al

unnecessary expenses, to settle them in some honest way of living suitable to their dispositions; nor must they omit to pray daily for them, that God may keep them in a due sense and performance of all Christian duties.

4. *Q. What are the duties we owe to our parents?*

A. Love, reverence, and obedience; next under God we are to love them, as having given us life and being, and so must exhibit or do to them all good that a sincere love requires. We must pray for them, and never omit what may conduce to their comfort and good, either of soul or body; we must respect, and never despise them, by disclosing their defects, like cursed Cain, but conceal their infirmities like Shem and Japhet, Gen. ix. "Cursed be he that honours not his father and mother: and all the people shall say, Amen," Deut. xxvii. 16. "Honour thy father and mother, as the Lord thy God has commanded thee, that thy days may be prolonged, and that it may go well with thee," Deut. v. 16. We must obey them: "Children obey your parents in all things, for this is well pleasing to our Lord," Col. iii. 20. "Hear, O children, your father's judgment, and so do, that you may be saved," Eccl. iii. 2.

5. *Q. Which are the obligations of masters to their servants and hirelings?* *A.* The apostle says, "Masters, give unto your servants that which is just and equal, knowing that you have also a Master in heaven," (Col. iv. 1.) to whom all masters must be accountable if covenants be not observed, or they neglect to give sufficient and wholesome meat, drink, fit lodging, &c. If they employ them in any ill-legal work, &c. or require more of them than they can do.

or be too harsh or severe with them, or make them labour on Sundays and holy days; if they neglect to instruct, correct, admonish, &c. "If any provide not for his own, especially for his domestics, he has denied his faith, and is worse than an infidel," 1 Tim. v. 8.

6. *Q. Which are the obligations of servants and hirelings to their masters?* *A.* The apostle commands, "Servants, obey in all things your masters, according to the flesh, not serving the eye, as pleasing men, but in simplicity of heart, fearing God; whatever you do, do it heartily, as to our Lord, and not to men," Col. iii. 22. &c. "Exhort, &c. servants to be obedient to their masters, in all things pleasing, not contradicting, not defrauding, but shewing in all things good fidelity," Tit. ii. 9, &c. "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward: for this is praise-worthy, if a man for conscience endure griefs, suffering unjustly; for what glory is it if sinning and buffeted, you suffer? But if doing well you sustain patiently, this is acceptable with God, for to this are you called, because also Christ suffered for us, leaving you an example that you follow his steps," 1 Pet. ii. 18. &c. Whereby servants and hirelings are taught to be obedient, respectful, exactly faithful in every trust and concern committed to them, punctually and carefully doing what is given them in charge and belongs to their place, rightly spending their time, labour, industry, &c. in their master's service as they know he expects and requires, not letting him lose by their idleness, or by making advantage to themselves of what belongs to their master,

under obligation of restitution of whatever damage the master shall suffer any way by their fault, idleness, connivance, concurrence, &c. They must study also to live in peace, love, and charity, with their fellow servants, without partaking of their vices, or the vices of those whom they serve, being obliged to quit them if they cannot live without offending God.

7. *Q. What is our obligation to our sovereign, and such temporal rulers as are placed over us ?* *A.* We must love, honour, obey, and not speak ill of them. "Thou shalt not misspeak the prince of the people," Acts xxiii. 5. We must duly pay, without fraud, to such, all due taxes, customs, &c. "Render to Cæsar what is Cæsar's, Matt. xxii. 21. "Render to all their due, tribute to whom tribute, custom to whom custom," &c. Rom. xiii. 7. We must pray for them: "I exhort, &c. that supplications, prayers, &c. be made for all men, for kings, and all that are in authority, that we may lead a quiet and peaceful life, in all holiness and purity," 1 Tim. ii. 1. &c. We must obey such in all lawful things. "Be subject, for God's sake, to every human creature, whether to the king as supreme, or to rulers as sent by him for punishment of evil doers," 1 Pet. ii. 13. "Who resist power, resist the ordinance of God, and they that resist, purchase to themselves damnation," Rom. xiii. 2. Thus were all Christians instructed and commanded when these powers were heathens and persecutors of Christianity, to evince that no pretence can free us from obedience to our sovereign, though a persecutor, and so must suffer loss of all, even of life itself, rather than offer violence: "For who shall

extend his hand against the Lord's anointed, and be guiltless" 1 Reg. xxvi. 9. In time of persecution our arms should be only prayers, tears, fasting, &c. "For who resist, purchase to themselves damnation," Rom. xiii. 2.

8. *Q. What are our duties to our spiritual superiors?* *A.* We must love them, because they are our spiritual parents, who in "Christ Jesus by the gospel have begot us," 1 Cor. iv. 15, "Who travail in birth of us again, till Christ be formed in us," Gal. iv. 19. Who are nurses of our souls, and under God and his saints instrumental causes of our spiritual good: "We beseech you, brethren, to know those who labour among you, and are over you in our Lord, and admonish you, that you love them the more for their works' sake," (1 Thess. v. 12.) &c. which is to rescue souls from perdition by Christ's appointment. "We are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead be reconciled to God," 2 Cor. v. 20. We should then hear and respect them, as Christ's ambassadors, seeing the hearing or despising them is the same as the hearing or despising Christ. "Who hears you hears me, and who despises you despises me," Luke x. 16. So that we ought to submit to them in all things belonging to faith and the government of our souls: "Obey your prelates, and be subject to them, for they watch as being to render an account of your souls," Heb. xiii. 17. "If he will not hear the church, let him be to thee as the heathen and publican," Matt. xviii. 17. We must pray for them, that they may discharge their duties for the good of our souls, and since they have withdrawn themselves from gaining a livelihood

in the world, it is fit we should afford them necessities for this life; their study, labour, and employ being to afford us necessities for the life to come. Our Lord ordained for them that preach the gospel, 1 Cor. ix. 14. "Let him that is taught in the word, communicate unto him that teaches in all his goods," Gal. vi. 6. Hence have tithes been appointed for them, any fraud wherein God makes a robbing him: "You have robbed me," says he, "but you say. Wherein have we robbed thee? In tithes and offerings," &c. Mal. iii. 8.

9. *Q. What are the obligations of superiors, both spiritual and temporal?* *A.* They are many, and great; all in their degrees ought to govern those under their charge, with charity and justice, to procure their good, and defend them from evil, to correct and punish who obey not their just laws, and encourage such as duly observe them; wherein, if they fail, they are answerable to God; but no failing in their duty will excuse the failing on our side.

10. *Q. What is forbid by this commandment?* *A.* All disrespect, stubbornness, disobedience to parents and superiors, both spiritual and temporal.

CHAPTER VI.

OF THE FIFTH COMMANDMENT.

1. *Q. What is the fifth commandment?* *A.* "Thou shalt not kill," Exod. xx. 13.

2. *Q. What is forbid by this?* *A.* To unjustly kill,

wound, hurt, or beat our neighbour, or concur therein, by commanding, counselling, consenting, favouring, or not hindering, when one can, and is bound thereto; to cause women to miscarry; to seek, wish, or desire our own, or neighbour's death; out of impatience, passion, malice, &c.; to quarrel, or give injurious words with a revengeful heart, or yield to inordinate motions of choler, or unjust desire of revenge: "Who hates his brother is a murderer;" 1 John iii. 15. As they who draw in customers to the wretched trade of drinking, or whoring, are, in the sight of God, guilty of murder, if their debaucheries throw them into a disease, or fatal accident which kills them: who spurs his neighbour to revenge is guilty of murder, if the quarrel end therein.

3. *Q. Is it in any case lawful to kill, or be instrumental thereto?* *A.* Yes, in a just war, or when public justice requires; as also in the blameless defence of our own or innocent neighbour's life against an unjust invader.

4. *Q. Is it lawful to kill a thief in defence of our goods?* *A.* Though it is better to suffer damage than to kill, yet when one cannot otherwise defend his own, the laws of nations permit it, allowing all in that case just executioners. This seems to be authorised by the law, and right of nature, that every one has to preserve what is necessary for the maintenance of his own, and others' lives, as are men's goods.

5. *Q. Is it lawful to kill, or hurt ourselves?* *A.* No. Because we are neither authors of life, nor limb; yet for the spiritual good of our neighbour, for defence of our country, or of innocent persons, we may lawfully expose ourselves to danger of

death, it being for the exercise of a true Christian virtue.

6. *Is it lawful to fight duels, appointing a time and place for punctilios of honour, private interest, &c.?*

A. No. Both principals, seconds, and all who have any hand in promoting or encouraging, even by being spectators thereof, are excommunicated; and who dies in a duel is deprived of Christian burial. See the council of Trent, Ses. 25. cap. 19. No sanctuary for murder: "Thou shalt take him from my altar that he may die," Exod. xxi. 14. "Whosoever shall shed man's blood, his blood shall be shed, for to the image of God man was made," Gen. ix. 6. Nor will God less punish murderers of souls. Such are all they who occasion their neighbour to sin mortally in any kind whatever, which is too commonly done, and even gloried in; "but woe to that man by whom scandal comes," Matt. xviii. 7.

7. *Q. What are we commanded by this fifth commandment?* *A.* To defend our own or innocent neighbour's life, to exercise works of charity, both spiritual and corporal, as our neighbour's need requires.

8. *Q. What are the corporal works of mercy?* *A.* 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To ransom captives. 5. To harbour the harbourless. 6. To visit the sick. 7. To bury the dead, Matt. xxv. 35, &c. Heaven is promised for continuing in such works of charity, which are comprehended under the name of alms.

9. *Q. Is there any obligation to give alms?* *A.* Yes: when necessity requires, and ability is not

wanting: "Who shall have the substance of this world, and shall see his brother in necessity, and shall shut his bowels from him, how dwells the love of God in him?" 1 John iii. 17. The neglectors whereof are sentenced to eternal flames: "Depart from me, you cursed into eternal fire, &c. for I was hungry, and you gave me not to eat," &c. Matt. xxv. 41. "Judgment without mercy to him that shall not have done mercy," James ii. 13. "Who stops his ear at the cry of the poor, he also shall cry, and shall not be heard," Prov. xxi. 13. A sad example whereof is the rich man, who, for neglecting poor Lazarus, shall never obtain a drop of cold water to cool his tongue," Luke xvi. 19. &c. "Thou shalt open thy hand to thy poor brother, and to the needy in my land," Deut. xv. 11. "If thou shalt have much, study to impart a little willingly," Tob. iv. 8. "God loves a cheerful giver," 2 Cor. ix. 7. For our encouragement God assures, "Who gives alms to the poor, lends our Lord, and he will repay him the like," Prov. xix. 17. "Blessed are the merciful, for they shall find mercy," Matt. v. 7. "Give alms of what remains, and behold all things are clean unto you," Luke xi. 41. "Command the rich to become rich in good works, to give easily, to impart, to lay up for themselves a good foundation for the time to come, that they may obtain eternal life," 1 Tim. vi. 17.

10. Q. *Are we obliged to give alms to the wicked in distress?* A. Yes. "If thy enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink," Prov. xxv. 21. "Love your enemies, &c. do good to them that hate you," Matt. v. 44.

11. *Q. What are they who receive alms obliged to do ?* *A.* To love and pray for their benefactors, to bear patiently their suffering reproofs, &c.; by Christ's example to be poor in spirit, to confide in God, and accept of all their wants in penance for their sins, comforting themselves in the assurance of Christ's saying, "Blessed are the poor in spirit, &c. Blessed are they that mourn, for they shall be comforted," &c. Matt. v. 3. &c. "Ye know the grace of our Lord Jesus Christ, that for you he was made poor, whereas he was rich, that by his poverty you might be rich," 2 Cor. viii. 9. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which God has promised to them that love him?" James ii. 5. Lazarus's bliss may encourage and comfort the poor, while the rich man's punishment should terrify the rich, neglecting to assist the poor.

12. *Q. Are we obliged, when we can, to hinder our neighbour's damage ?* *A.* Yes: it is what charity requires; nor is it less charity to hinder one from falling into poverty, loss of goods, good name, &c. than to relieve him in his poverty or any other distress; and, seeing the soul is to be preferred before the body, we are bound to prevent evils to our neighbour's soul more than to his body, and to labour more in the spiritual works of mercy than corporal. "We ought to yield our lives for our brethren," 1 John iii. 16.

13. *Q. Which are the spiritual works of mercy ?* *A.* 1. To counsel the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To forgive offences. 6. To bear

wrongs patiently. 7. To pray for the quick and the dead. The example of Christ, of his apostles and disciples, should animate us, even with the hazard of life, and all most dear, to labour in such works for the salvation of souls, which of all works is the most noble and meritorious. "Brethren, if any of you shall err from the truth, and a man convert him, he must know that he that makes a sinner to be converted from the error of his ways, shall save his soul from death, and cover a multitude of sins," James v. 19. &c. "We beseech you, brethren, admonish the unquiet, comfort the feeble minded, support the weak, be patient to all, see that none render evil for evil to any man, but that which is good pursue always towards each other, and towards all," 1 Thess. v. 14. &c. "Brethren, if any man be overtaken in a fault, you that are spiritual instruct such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and you shall so fulfil the law of Christ, Gal. vi. 1, &c. "Preach the word of God, urge opportunely, importunately, reprove, beseech, rebuke in all patience and doctrine; for the time will come when they will not endure sound doctrine, but, according to their own desires, will heap to themselves masters, having itching ears, and they truly will not hear the truth, but will give ear to fables," 2 Tim. iv. 2. &c.

14. *Q. What order is to observed in admonishing sinners?* *A.* The following order prescribed by our Saviour: "If thy brother shall trespass against thee, go and rebuke him between thee and him alone; if he shall hear thee, thou shalt gain thy brother; and if he will not hear thee, take with thee one or two

more, &c. and if he will not hear them, tell the church, and if he will not hear the church, let him be to thee as the heathen and publican," Matt. xviii. 15, &c. It is heartily to be wished (what ought to be the endeavours of every one) that it might be as friendly and familiar among Christians to put one another in mind of their faults, for bringing and keeping them in the ways of God, as it is to inform them about their way when they are out, or like to miss the same, or of what is likely to prejudice their health, or of a remedy when they are indisposed or sick. If we may freely tell any of a discomposure or spot in their clothes, nay, of dirt in their face, and be thanked for it, surely we should be thankful when any one is so charitable as to mind us of the discomposure of our souls, of the spots and dirt therein, and of the remedy of the same. It is no small reflection on Christians, who, believing their salvation to be the only substantial good, cannot bear being put in mind when they are going out of the way, but by their displeasure discourage this charity, and, willingly admitting of all other helps, take it for an affront only to be helped towards heaven. This is an effect of pride, whose malice nothing can disappoint so much as the goodness of those, who, not awed by its discouragements, venture the promoting our eternal interest, though with the danger of our displeasure.

CHAPTER VII.

OF THE SIXTH COMMANDMENT.

1. *Q. What is the sixth commandment?* *A.* "Thou shalt not commit adultery," Exod. xx. 14.

2. *Q. What is forbid by this commandment?* *A.* Not only adultery, which is some carnal act with another's wife or husband, but also simple fornication, incest, defloration, rape, sacrilege, sins against nature, and all outward acts of unchastity and kinds of uncleanness whatever. *Fornication* is between parties not married, not virgins, nor a-kin, nor under vows of chastity. *Incest* is between parties a-kin, and the nearer the degrees the greater always their sin. *Defloration* is when one or both parties are forced to the act. *Sacrilege* is when one or both are consecrated to God, or when the act is committed in a holy place. *Sin against nature* is a carnal act of man with man, or woman with woman, or else between man and woman, changing the natural use (as St. Paul speaks, Rom. i.) for a preposterous way against nature, which is called the sin of Sodom, whereto are reduced all sensual motions voluntarily raised by action or imagination, whence usually follows pollution, which is an effusion of human seed without copulation with another. *Bestiality* is when a man or woman acts upon any kind of brutes, or permits such to act upon them. To some of these kinds are reduced all unchaste looks, touches, &c, whether of brutes or persons, distinct or of the same sex, or of

one's self, and are to be distinguished in their kinds according to the quality of the persons or objects to which they tend or are about. "Whoever shall see a woman to lust after her, hath already committed with her adultery in his heart," Matt. v. 29. "The works of the flesh are manifest; which are whoredom, uncleanness, lasciviousness, &c. which, &c. who do such things, shall not obtain God's kingdom," Gal. v. 19. "Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor the effeminate, &c. shall possess God's kingdom," 1 Cor. vi. 9. "Fornication and all uncleanness, let it not be once named among you, &c. or filthiness, or foolish talk, &c. for, &c. no whoremaster or unclean, &c. hath inheritance in Christ's kingdom," Eph. v. 3. &c. "Fornicators and adulterers God will judge," Heb. xiii. 4. "If you live after the flesh you shall die," Rom. viii. 13. "Let not sin therefore rule in your mortal bodies, that you obey the lusts thereof," Rom. vi. 12. "They that are Christ's have crucified their flesh with the vices and lusts," Gal. v. 24. In punishment of impurities the world was drowned, (Gen. vii.) Sodom and Gomorrah condemned with fire from heaven, Gen. xix. "Adulterers were to die," (Lev. xx.) as also liars with brute beasts, (Exod. xxii. 19.) which punishments, if guilty Christians escape in this life they must expect hell's torments in the next, unless they timely repent. "Know you not that you are the temple of God, &c.; but if any violate the temple of God, God will destroy him," 1 Cor. iii. 17.

3. Q. *What is commanded by the sixth commandment?* A. It commands husbands and wives to love and be faithful one to another, which is a mutual and

unchangeable right, not transferable to any other during life. Whoever entices a wife to this sin robs her of her innocency, the husband of the love and faithfulness of his wife, to which he has an incommunicable right, and may bring other irreparable mischiefs.

CHAPTER VII.

OF THE SEVENTH COMMANDMENT.

1. *Q. What is the seventh commandment?* *A.* "Thou shalt not steal," Exod. xx. 15.

2. *Q. What is forbid hereby?* *A.* All unjust taking or detaining our neighbour's goods, either by stealth, in a private way, or by robbery upon force, or by sacrilege, which is committed either by stealing a sacred thing, or a thing, not sacred, from out of a sacred place. By it is forbid all deceit, by words or deeds, all fraudulent ways in buying or selling, exchanging, or in other contracts; all neglects of trust or promise; all unjust gain, all bribery, simony, usury; all deceit in gaming; finally, all unjust ways whatever, which cause damage to another. "Neither thieves nor covetous, nor extortioners, shall possess God's kingdom," 1 Cor. vi. 10. "You shall do no unjust thing in judgment, or weight, or measure," &c. Lev. xix. 35. "A deceitful balance is abominable to our Lord," Prov. xi. 1.

3. *Q. Can any great sin of injustice be forgiven without restitution of what has been unjustly gained,*

or making satisfaction for the damage done ? *A.* No : St. Austin declares, " There is no absolution without restitution. Render to all men their due : " see Exod. xxii. " Owe no man any thing ; but that you love one another," Rom. xiii. 7. &c.

4. *Q.* *What is simony ?* *A.* It is buying or selling, or a will thereto, of some spiritual thing, or things, or what is annexed thereto, for money or money-worth, in detestation of which St. Peter said to Simon Magus, " Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money," Acts viii. 20.

5. *Q.* *What is usury ?* *A.* It is to receive, or will to receive some money or money-worth, as a gain above the principal immediately out of the consideration of loan. Usury and bribery is equally condemned. " Lord, who shall dwell in thy tabernacle, &c. He who hath not given his money to use, nor taken bribes against the innocent," Psal. xiv. 5. " Thou shalt not give him thy money to usury, and an overplus of the fruits thou shalt not exact of him," Lev. xxv. 37. " Lend," says our Saviour, " hoping nothing from thence," Luke vi. 35. The fathers and councils have always condemned usury, which may be in buying, selling, or in exchange of any goods whatever, as well as in lending, if justice and equity be not observed.

6. *Q.* *What is commanded by this commandment ?* *A.* To give to every one their own. " Render therefore to all men their due," Rom. xiii. 7. &c.

CHAPTER IX

OF THE EIGHTH COMMANDMENT.

1 *Q. What is the eighth commandment?* *A.* "Thou shalt not bear false witness against thy neighbour." Exod. xx. 16.

2. *Q. What is forbid hereby?* *A.* All false testimony in courts of justice, all lies, slanders, derisions, flattery, whispering, rash judgment, suspicious detractions, &c. and hearkening to any such.

3. *Q. What is a lie?* *A.* It is to speak wittingly against truth on purpose to deceive the hearer, and make him think otherwise than the thing is, which is a mortal sin, when it is any notable prejudice to our neighbour, or great dishonour to God; but venial, when only officious, or jocose without prejudice.

4. *Q. Is it in no case lawful to lie?* *A.* No: it is ill in itself, so never lawful, and it is absolutely forbidden by God. "You shall not lie, neither shall any man deceive his neighbour," Lev. xix. 11. "Better is a thief than the continual custom of a lying man; but both shall inherit perdition," Eccl. xx. 27. "A lying witness shall perish," Prov. xxi. 28. "Lying lips are abominable to our Lord," Prov. xii. 22. "A false witness shall be punished; and he that speaks lies shall not escape," Prov. xix. 5. "The mouth that lies kills the soul," Sap. i. 11. "Lie not one to another," Col. iii. 9. "Putting away lying, speak every one truth with his neighbour," Eph. iv. 25. The sad examples of Ananias and Sapphira,

(Acts v.) and Gehazi," (4 Reg. v.) should terrify liars: "Their part shall be in the lake burning with fire and brimstone," (Apoc. xxi. 8.) as theirs must be who slander, detract, belie, or deride the church of God, her faith, worship, sacraments, ministers, &c. which too commonly is done to the ruin of many souls.

5. *Q. What is rash judgment?* *A.* It is to judge some ill of one upon light or insufficient grounds, proceeding from mere jealousies, surmises, or hearsays, which Christ forbids. "Judge not, that you may be not judged," Matt. vii. 1. "As you will that men do to you, do you also to them in like manner," Luke vi. 31. Not judging evil of any, as you would none judge of you without sufficient grounds. Less grounds may suffice to suspect than judge, and less to doubt than to positively suspect or judge. But, seeing passion, self-interest, malice, hatred, or some evil affection, from which such usually proceed, make things appear otherwise than they are, prudence joined with charity should move us, if not to interpret doubtful things to the best, at least to suspend our judgment, even when there appears some reason to move otherwise our assent. We may, notwithstanding, be so circumspect with whom we converse, or have business with, as that they shall not deceive us, though they should prove knaves, which caution may be used without rash judging, suspecting, or doubting of the honesty of our neighbour. Thus should all proceed, except whom charity, necessity, or justice exempts: by justice are exempted judges, magistrates, and other superiors, who have a right to examine into the conduct of others for preventing

evil. By charity may be exempted those who, fearing their neighbour is in an ill state, endeavour to learn that for remedying the same. By necessity may be exempted those who, to prevent some damage to themselves or others, find it necessary to inquire into a third person's life and conduct, in order to give a judgment of his honesty, abilities, fitness for such business, &c. Here great prudence is required to consider how far the reports of others, or our own observations, may be probable; nor must we form a judgment of the said person further than the proofs against him give evidence, lest we exceed the bounds of justice and charity.

6. *Q. What is whispering?* *A.* It is to speak evil to some, by way of secrecy, to break friendship between others; the worst way of slandering; being such, obliging all they speak to not to give them up for authors, whereby the slandered, for want of knowing what is ill spoken of them, have no possibility of clearing themselves, or detecting the author. "The whisperer, and the double tongued is accursed, for he has troubled many that were at peace," Eccl. xxviii. 15q "Thou shalt not be a tale-bearer among the people," Lev. xix. 16. Whisperers are put among those, as well as detractors, whom God gives over to a reprobate mind, and are worthy of death; and not only they that do them, but they also that consent to the doers, (Rom. i. 28.) &c. which makes the hearers equally guilty, if they do not discourage such, much more those who are inquisitive to hear, &c.

7. *Q. What is flattery?* *A.* It is to attribute to another some perfection, which he has not, or to praise those who deserve no praise. "Woe unto you who

call evil good, and good evil, putting darkness for light and light for darkness, putting bitter for sweet, and sweet for bitter. Woe to you that are wise in your own eyes," Isa. v. 20. &c. "It is better to be rebuked by a wise man, than to be deceived by the flattery of fools," Eccl. vii. 6.

8. Q. *What is detraction?* A. It is a secret staining of another's good name, which may be done either directly or indirectly. They do it directly; 1st, who accuse of a false crime; 2ndly, who make it worse than really it is; 3rdly, who discover a secret crime; 4thly, who put an ill construction upon a good action or intention. They do it indirectly, 1st, who deny one's good qualities; 2ndly, who lessen them; 3rdly, who conceal them, when one wants defence; 4thly, who coldly commend one, &c.; which are sins arising either from malice, passion, envy, ill will, or for want of consideration or charity, and always contrary to the law of God and nature. "Thou shalt love thy neighbour as thyself," Matt. xxii. 39. "As you will that men do to you, do you also to them likewise;" (Luke vi. 31) and who would be ill spoken of? "Detract not one another, brethren, for who detracts or judges his brother, detracts the law and judges the law," James iv. 11. "Refrain your tongue from detraction, &c. The mouth that lies kills the soul," Sap. i. 11. "Whisperers, detractors, &c. are worthy of death, not only they who do them, but they also that consent to the doers," Rom. i. 29, &c. Such are the hearers and connivers thereat. "Remove from thee a froward mouth, and let detracting lips be far from thee," Prov. iv. 24. "Thou shalt not admit a lying voice," Exod. xxiii. 1.

"Hear not a wicked tongue, &c." Eccl. xxviii. 29. **"Every deluder is an abomination to our Lord,"** Prov. iii. 32. **"Wherefore, laying aside all malice, and all guile, and dissemblings, and envies, and detractions, as infants new born, being rational, desire milk without guile, that in it you may grow into salvation,"** 1 Pet. ii. 1. &c. St. Jerom and St. Bernard say, **"They cannot easily determine which is the more lamentable sin of the two, to tell lies, or to hear them; for if there were none that would give ear to tales, there would be no tale-tellers."**

9. *Q. Is it never lawful to discover to others a secret sin?* *A.* Yes: in the way of fraternal correction for our neighbour's good, or in order to justice, or to prevent damage or danger to others, or to hinder public damage.

10. *Q. What is commanded by this commandment?* *A.* To speak and witness the truth in all things. **"Speak the truth every one to his neighbour,"** Zech. viii. 16. **"Better is a good name than great riches,"** Prov. xxii. 1. If a false witness takes away my goods, he is a robber; if my life, he is a perjured murderer; if my good name, he breaks the fifth, seventh, and eighth commandments, and his punishment here is the loss of his good name, and his soul hereafter; for unless restitution and satisfaction be made for the damages and injuries of slanders, whispering, detraction, derision, lying, &c. there can be no salvation. See p. 136.

CHAPTER X.

OF THE TWO LAST COMMANDMENTS.

1. *Q. What are the two last commandments ? A.* "Thou shalt not covet thy neighbour's house. Thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is his," Exod. xx. 17.

That there are here two distinct commands appears from the desires by which a man covets his neighbour's wife, and his neighbour's goods, which are as widely different from each other as the acts of adultery and theft, for the prohibition of which two acts, as there are two commandments, so two are necessary to forbid the two desires.

2. *Q. What is forbid by these two commandments ? A.* All deliberate and voluntary delight in covetous and impure thoughts, all inordinate desires of lust, and adultery, and theft, as also all desires of others' loss and damage, whether they gain thereby or not.

3. *Q. What are we commanded by these ? A.* To entertain chaste and honest thoughts, and be content with our own estates and condition.

We are all born with a natural inclination, by which we covet what is agreeable to us, which inclination at first was good, because moderate, and kept within the bounds of reasonable nature, but by original sin our natural inclination is now so very much corrupt, that it wilfully abandons reason to follow a boundless humour, whose thirst is never

satisfied. However, this unhappy appetite of ours may with help of grace be governed by free-will, which God has given us; and though we cannot hinder it from tempting us, yet we may always hinder it from overcoming and governing us, and consequently from being a sin, so long as we do not consent and freely submit to the power of it.

A moderate inclination to such things as our nature demands and God allows is no sin whilst moderate; but when it draws us to follow our humour, without regard to our duty, it is immoderate, exceeding the bounds prescribed by reason and the law of God; as when we covet what we ought not, or when we covet more than we ought. The corruption of it proceeds from original sin, and tends to actual sin, by fighting for our humour against our duty, and never yielding but when free-will, helped with grace, overcomes it, keeps it in the bounds of duty, and hinders it from being a sin. "Let not sin therefore reign in your mortal body, that you obey the concupiscence thereof," Rom. vi. 12. "Set your affections on things above, not on things on earth," Col. iii. 2. "They that are Christ's have crucified their flesh with their vices and lusts," Gal. v. 24. Under any temptation, especially of impurity, let all run to the bleeding wounds of Christ, and never linger or stop in such a thought, much less in delightfully continuing in the occasion thereof, which after-advertence can never be without sin, especially young people of both sexes, who find a great inclination to be toying and dallying with one another, in the bottom whereof is often a lurking, if not direct lust and sensuality. "Watch and pray, lest ye enter into temptation," Mark xiv. 38.

CHAPTER XI.

OF THE PRECEPTS OF THE CHURCH.

1. Q. *Which are the precepts of the church?* A.

1. To hear mass on all Sundays and holy days, to abstain from all servile works thereon, and to keep them holy. 2. To fast during Lent, vigils commanded, ember-days, by custom of England; all except in Christmas, and from Easter till Ascension, whereon, as on Saturdays and other days commanded, is required abstinence. 3. To confess our sins at least once a year. 4. To receive the blessed sacrament yearly, between Palm-Sunday and Low-Sunday inclusively. 5. To pay tithes to our pastors. 6. Not to solemnize marriage at times forbidden, as from the first Sunday in Advent till Twelfth-day be past; nor from Ash-Wednesday till after Low-Sunday.

2. Q. *Has the church authority to ordain the keeping of feasts?* A. Yes: Christ's church is not inferior to the synagogue, which ordained and kept many (Deut. xvi. Lev. xxiii. Macab. v.) which Christ approved, when he kept the dedication of the temple. She hath the example of the church in the apostles' days, which translated the solemnity of the Sabbath to Sunday, and appointed the feasts of Christmas, Easter, and Whitsuntide, &c. St. Clement (St. Peter's disciple) records, in his eighth book of Apostolical Constitutions, that the apostles ordered the celebrating St. Stephen's, and other of their fellow apostles' days, after their death. St. Paul "went through

Syria and Cilicia, confirming the churches, commanding to keep the precepts of the apostles, and of the ancients," Acts xv. 41. xvi. 4. Accordingly have been kept the feasts commanded by the church. Protestants command many, but keep few, and as they please.

3. *Q. Why are all commanded to hear mass on Sundays and holy days ?* *A.* All servile work is forbid thereon, that all may zealously endeavour to satisfy God for their sins, to obtain God's grace for the time to come, and duly thank him for all his benefits ; and, seeing mass is one of the most efficacious means thereto, and the only proper sacrifice left by Christ in his church, all are required to assist at so holy an action on all Sundays and holy days of obligation : on Sundays in thanksgiving to God for the creation of the world and all other his benefits, but more especially in memory of our Saviour's resurrection, and coming of the Holy Ghost. On holy days we are to hear mass, either in commemoration of some signal blessing received from God, or to celebrate the memory of some peculiar saint or saints, that whilst we are keeping their feasts here on earth, we more effectually be moved to imitate their virtues, and fill our souls with holy desires and longings after that blessed state they enjoy in heaven.

4. *Q. Hath the church authority to oblige her children to fast and abstain on certain days ?* *A.* Yes : "Whoever resists power, resists the ordinance of God, and they that resist, purchase to themselves damnation," Rom. xiii. 2. "If he will not hear the church, let him be to thee as the heathen and publican," Matt. xviii. 17. She has the apostles' authority

and example, who forbad blood and strangled meats to be eaten, Acts xv. 19. Whose successors, invested with the same power, may and do command fasts, or abstinence from certain meats, which Protestants also order, though with little observance.

5. *Q. Seeing all meats are for the use of man, how can we sin by eating them when and as we please?* *A.* Though no meats, temperately eaten, defile the soul, yet the disobedient (by eating against the church's command) do offend God, commanding, "Obey your prelates, and be subject to them, for they watch, as having to render an account for your souls," Heb. xiii. 17. "If he will not hear the church, let him be to thee as the heathen and publican," Matt. xviii. 17. The sad consequence of eating the forbidden fruit, which, though good in itself, was sin, and poison to the eaters, by reason of a prohibition annexed, should move us not to oppose, but duly observe God, and the church's order.

6. *Q. Whom obliges the church to fast?* *A.* All from the age of twenty-one years, if not excused by labour inconsistent with fasting, by sickness or infirmity, by circumstances of women breeding, or giving suck, or by such poverty as cannot procure a sufficient meal. However, all, from the use of reason, are bound to abstinence, except sickness, or infirmity excuse; and, seeing days of fast or abstinence are days of penance, all, whether bound to fast or not, should enter into the designs of the church, of doing on such days worthy fruits of penance for their sins, and use all endeavours for obtaining God's mercy by prayer, almsdeeds, self-denials, and other mortifi-

fications, which should be then particularly practised, to make them more beneficial for their souls.

7. *Q What is necessary to fulfil the church's precepts in fasting?* *A.* To abstain from prohibited meats, to eat only one meal a day, and that not before twelve o'clock, unless necessity of affairs requires.

8. *Q. For what is fast available?* *A.* To subdue the vicious inclinations of the body. "I chastise my body, and bring it into subjection, lest I become reprobate," &c. 1 Cor. ix. 27. "Anna served God in fasting and prayer day and night," Luke ii. 37. To shew the power of fasting, Christ said, "This kind (of devils) is not cast out but by prayer and fasting," Matt. xvii. 21. How fasting appeased God's wrath, see the fast of the Ninevites (Jonah iii.), of Mordecai (Esther iv.), of Judith (iv.) The efficacy of fasting for obtaining of God all temporal and eternal blessings, the scriptures and fathers sufficiently declare. St. Ambrose (Ep. 82. ad. Varccl.), writes, "Moses fasting received the law; Peter fasting is taught the grace of the New Testament; Daniel, by the merits of fasting, stopped the mouths of lions. Fasting and alms deliver from sin." Observe here, good reader, how he calls fasting a work of merit. You may find more to the same purpose in Lib. de. Elia and Jejun; and generally the holy fathers extol fasting to encourage the laity in the observance of Lent and other days of fast. Who therefore are these pretenders to new lights of religion, that tell the people it is enough to fast from sin, and scoff at all merit in fasting? Shall we mind what they say any farther than to pity their mistakes, and pray that God will give them a better understanding? For

obtaining which merit of fasting let us set aside all curiosity in diet, vanity in apparel, and become true penitents. "Turn to me with all your heart in fasting and mourning, and rend your hearts," Joel. ii. 12.

9. *Q. Why is Lent fasted?* *A.* That all in some sort may imitate the forty days' fast of Jesus Christ for our sins; that all may do penance to obtain God's pardon for their sins; that all may be duly disposed for a worthy celebrating Christ's passion, and receiving at Easter; that, deriving unto their souls hereby the merits of Christ's sufferings, they may rise from sin, and live united to Christ by his holy grace obtained by true fruits of penance.

10. *Q. Why are Vigils fasted?* *A.* That mortifying our appetites, and doing penance thereon for our sins, we may better prepare to celebrate the following feasts, by fasting, watching, prayer, &c.

11. *Q. Why are Ember days fasted?* *A.* They. (being so called from embers or ashes used formerly on days of public penance, to humble and mind men, "that dust they are and into dust they must return,") are three days, Wednesday, Friday and Saturday, at the four seasons in the year, spring, summer, autumn, winter, commanded to be fasted to, thank and beseech God for the received and expected fruits of the earth, to satisfy the Giver for the abuses of his gifts, and to do penance for sins committed within these seasons; as also to beseech God for the successful ordination of priests and ministers ordained at such times.

12. *Q. Why abstinence on Rogation days?* *A.* They, being days of supplication and prayer, are solemnized through the church with abstinence from flesh, and

public prayers for the fruits of the earth ; on which also a procession is made, that the whole church, both laity and clergy, may be represented as present to acknowledge God's goodness and providence over us, and to pray for the continuance thereof.

13. *Q. Why is the Litany read, procession, and abstinence made on St. Mark's day?* *A.* To supplicate God against all pestilential distempers.

14. *Q. Why abstinence on Fridays?* *A.* To mind us of Christ's passion and sufferings for us on Friday, and to move us to do penance for our sins, which brought him to his sufferings.

15. *Q. Why abstinence on Saturdays?* *A.* To prepare us for a due keeping of Sunday ; in memory also of the blessed Virgin's faith concerning Christ's resurrection, when all the apostles were wavering that day.

16. *Q. Why are we to confess our sins to our ordinary pastor, or at least once a year?* *A.* Confession, accompanied with due requisites, being commanded by God as the ordinary means for remission of sins committed after baptism, the church, considering the negligence of many in their souls' concern, commands all to confess, at least once a year, to mind them of their obligation in this point ; which is besides as often as there is any apparent danger of death, whether by sickness, war, sea, or any dangerous undertaking ; also before receiving any other sacrament, (except baptism,) if conscious of any mortal sin, the benefit whereof, if duly considered, should move us often to confess our sins, and not neglect the same, as usually is done.

17. *Q. Why are we commanded to pay tithes?* *A.*

For the maintenance of our spiritual pastors, it being most just, that they, who are, for the good of souls, taken off from gaining a livelihood in the world, should be provided for by those whose souls they watch over, which God requires, both in the old and new law, declaring it theft to defraud his ministers of what is appointed for their support. "You have robbed me, but you say, Wherein have we robbed thee? &c. In tithes and offerings," &c. Mal. iii. 8. &c. "Let him that is catechised in the word communicate in all things to him that catechises him," Gal. vi. 6. "Our Lord ordained for them that preach the gospel, to live of the gospel," 1 Cor. ix. 14. "In the same house stay, eating and drinking such things as they have; for the workman is worthy of his hire," Luke x. 7.

18. *Q. Is it a sin to break any of the church's precepts?* A. Yes. "If he will not hear the church, let him be to thee as the heathen and publican," Matt. xviii. 17. As they that break the just laws of a kingdom offend God and deserve punishment, so do they who oppose the church's laws. "Who resist power, resist the obedience of God; and they that resist bring damnation on themselves," Rom. xiii. 2.

CHAPTER XII.

OF SIN AND ITS KINDS.

1. *Q. How many kinds of sin are there?* A. Two, original, wherein all are born, being a want of original

justice, and actual, which is some thought, word, or deed, contrary to God's law or our own conscience.

2. *Q. What is meant by conscience ?* *A.* A practical knowledge derived from the light of reason, whereby we judge in all our particular actions, whether what we think, wish, say, do, or design to do, be good or bad, lawful or unlawful, against, or according to God's law.

3. *Q. May we never say, do, wish or desire contrary to our conscience ?* *A.* Never ; for our conscience is the immediate guide of our actions, according to which God will have us to rule ourselves in all we do, say, think, desire, wish, or design to do ; and though the law of God is the first and sovereign rule of all our actions, yet it is our conscience which makes the application, and judges whether what we think, say, do, or design to do, be regulated according to the laws and will of God ; which if so, then we have the testimony of a good conscience, but of an ill one, if otherwise.

4. *Q. How many kinds are there of actual sin ?* *A.* Divers ; yet whether they be of commission, as when one doth what is forbid ; or of omission, as when one omits what is commanded, or of any other kind, they are always mortal, or venial.

5. *Q. What is a venial sin ?* *A.* Though it is a small and pardonable offence against God, or his neighbour, and destroy not charity, yet it cools its fervour, makes the soul weak and feeble, and disposes to offend God mortally. "He that contemns small things, shall fall by little and little," Eccl. xix. 1.

6. *Q. How may a sin, venial in its kind, become*

mortal? *A.* 1. When it is committed with such an affection, as that he would do it, though mortal. 2. When the end of doing it is a mortal sin. 3. When one perceives, that by committing a venial sin, he shall give an occasion to a mortal one by scandal or any other way. 4. When the committer thinks it mortal, though it be only venial in itself. 5. When, by doing what is only venial, he exposes himself to danger of sinning mortally. 6. When one commits what is venial, with formal contempt of the law or law-maker.

7. *Q. What is a mortal sin?* *A.* It is a wilful and witting transgression, either by thought, word, or deed, in a matter of weight against some of God's commandments, of the church, or of some lawful superior. It is called mortal, because it brings death and damnation to the soul by a total destruction of God's grace, which is our spiritual life. "The wages of sin is death, but the grace of God is eternal life, through Jesus Christ our Lord," Rom. vi. 23.

8. *Q. May a sin, in its kind mortal, become venial, in respect of the committer?* *A.* Yes; by the smallness of the matter, as is the stealing of a pin; or by reason of the imperfection of the act, as when a thing is done by sudden surprise, not with a full advertance, deliberation, or free consent.

9. *Q. Is all sin voluntary and deliberate?* *A.* Yes, all actual sin, for no man sins in doing or suffering what is not in his power to avoid; hence no evil suggestion or thought is to be judged sinful, if opposed and detested from its first advertance. So likewise doing some ill without the least imagination or foresight of ill therein; the same when by violence or

absolute force, the will no ways concurring or pleased therein, but altogether in abhorrence, one is compelled to do or suffer what is ill ; because all sin being from the will, none can sin against his will. " Every one is tempted of his own concupiscence, &c." James i. 14.

10. *Q. Seeing we can do nothing without God, is not he the author or cause of sin?* *A.* No ; for sin is a want or defect of our doing, or rather misdoing, or missing to do, which proceeds merely from some defect in man, and not from God. " Let no man say, when he is tempted, that he is tempted of God, for God is not a tempter of evil, and he tempts no man," James i. 13. " Thou art not a God that wilt iniquity, neither shall the malignant dwell near thee, neither shall the unjust abide before thine eyes," Psa. v. 5. &c. " I will not the death of the impious, but that the impious turn from his way and live," Ezek. xxxiii. 11. God being all good, and goodness itself, hating and punishing sin eternally, it is blasphemy to make him the cause or author of our sins, nor is it imaginable that he who died to free us from our sins, can or will be the cause of our sins.

11. *Q. What then is the cause of our sins?* *A.* Our own wills, and free consent to do what is ill, or to apprehend, whether it be by thought, word, or deed.

12. *Q. Are not then all our thoughts, desires, words, or actions, good or evil?* *A.* Yes, if deliberate ; for all such are either in due circumstances conformable to right reason, and subordinate to God's law, and so good ; or deficient in some, and so evil, and punishable : which should make us very circumspect in all our thoughts, words, and deeds, since we

stand accountable to God for all. "Of every idle word that men shall speak, they shall give an account in the day of judgment," Matt. xii. 36. God being our beginning, and last end, all should be done with reference to him. "Whether you eat or drink, or do any other thing, do all to the glory of God," 1 Cor. x. 31. "Christ died for all, that they also who live may not now live to themselves, but to him who died for them," &c. 2 Cor. v. 15. Which requires that we seek God in all things we do, ordering all according to his will, without studying to satisfy our own inclinations, interest, or any other human respect, otherwise than as God requires, and our circumstances under him makes it our duty; "that God may be honoured in all things through Christ Jesus," 1 Pet. iv. 11. In this manner every thing we do or suffer, whether in health or sickness, if done and suffered in conformity and union with the labours and sufferings of Jesus Christ, will become an acceptable sacrifice to God, being purified from those selfish motives of inclination, self-love, passion, and the world, with which our actions are generally defiled. "So let your work shine before men, that they may see your good works, and glorify your Father, who is in heaven," Matt. v. 17. "You are bought with a great price, glorify and bear God in your body," 1 Cor. vi. 20.

13. *Q. How may we know when we do good, or when evil?* *A.* If the thing we say, do, think, wish, desire, &c. is not contrary to any command of God, or of some superior, and be with a right intention, directed to a good end, and accompanied with all other due circumstances, then doubtless we do well; but if we

know, doubt, or suspect the thing we say, do, wish, or desire, or delight in, to be contrary to any command of God, or of some lawful superior, or to be for an ill end, or with a bad intention, or wants any other due circumstances, we then certainly do ill.

14. *Q. How are mortal sins known from venial?*

A. Such as the scriptures declare to exclude from heaven, deserve death, or are hateful to God; such as all the learned and conscientious repute mortal; such as grievously break charity with God, our neighbour, or ourselves, are to be accounted mortal; but, because each is not qualified to judge of the nature of every sin and its circumstances, which may either augment or diminish its malice, let all be solicitous to discharge a good conscience in every thought, word, or action. "Work your salvation with fear and trembling," Phil. ii. 12.

15. *Q. Whence have sins their inequality in grievousness and malice?* *A.* Though the essential grievousness and malice of sins is varied according to their objects, and commonly the more a sin is directly opposite to a more noble virtue, the more grievous is that sin; yet the grievousness of sin is increased or lessened by the condition or quality of the offender and offended, by the damage immediately following the sin, or foreseen to follow, by the remissness or intenseness of the will, by length of time, and other circumstances that accompany a sin.

16. *Q. How are sins distinguished?* *A.* As to their kinds, by their divers ends or subjects formally taken, as they have a special opposition with right reason; by the distinct precepts they are against, when made

and ratified out of distinct motives ; by the distinct goodness they deprive one of, &c.

As to their number, they are distinguished : 1. By their objects, numerically and formally distinguished. 2. By a moral interruption of the act, &c. But ordinary people (for whom this book is designed) may easily distinguish the number of their sins, by computing how often they have fallen into such and such kinds of sins ; for example, in sins of the tongue, let them consider, from their last confession, how often they have cursed, sworn, lied, spoken obscenely, &c. So in sins of deed, how often they have been drunk ; what quantity, and how often they have stolen, been guilty of such and such sins of the flesh, &c. As for sins of thought, they more especially may be of long continuance, and yet be one and the same sin in number, which is when they are not morally interrupted ; I call that a moral interruption, when a wicked thought is really recalled by true repentance, or a contrary will or purpose, or by a voluntary cessation from the act, or when such a time or impediment intervenes between the acts as that they are judged to be morally distinguished ; as also when the act tends to another distinct object, though even in the same kind ; as when a person strikes one, then another, &c. or desires to be revenged on many, &c. he commits as many sins as he strikes or hates persons.

There are sins of frailty, to which one is carried through passion or concupiscence ; others of malice, as when one knowingly will do what is sinful, and can easily avoid the same ; others of ignorance, as when one doth what is sinful, not knowing it to be such, from which ignorance proceed many sins.

17. *Q. How may one know whether our ignorance be culpable or not?* *A.* He who is certain that he has not been negligent in learning what he ought to know, and never had reason to doubt what he does or hath done to be unlawful, or doubting, used sufficient endeavours to be instructed, and still remains ignorant, such ignorance is not culpable; but if one has been negligent in learning his duty, omitted occasions of being instructed under arising doubts, such ignorance is culpable: "Because thou hast rejected knowledge, I will reject thee," &c. Hos. iv. 6. "He that refuses to learn, shall fall into evils," Prov. xvii. 16. "If any be ignorant, he himself shall not be known," (1 Cor. xiv. 38.) but shall be excluded from heaven like the foolish virgins, and cast into utter darkness like him who hid his talent, &c. (Matt. xxv. 12, 30, &c.) as all must be who will not learn or observe their Christian duties.

18. *Q. How becomes one guilty of another's sin?* *A.* 1. By counselling. 2. By commanding. 3. By consenting. 4. By provoking. 5. By praising, or flattering one for his sin. 6. By not speaking when he ought. 7. By winking at it. 8. By partaking of the fact. 9. By defending the ill done. "He that justifies the impious, and he that condemns the just, both are abominable before God," Prov. xvii. 15.

19. *Q. What damage brings a mortal sin to the committer?* *A.* The greatest imaginable: it makes the sinner lose God's love, all infused gifts and graces of the Holy Ghost (except faith and hope), his inheritance and right to heaven, the portion of God's children, the patronage of God's fatherly providence, the peace of a good conscience, many comforts of the

Holy Ghost, the fruit and merit of his former life during the state of sin; the merit and satisfaction of his present actions, though they may dispose to grace; a great share of the communion of saints, and of the participation and good works and prayers of the whole church, and part of the merit and fruit of Christ's passion; and, instead of being the child of God and temple of the Holy Ghost, it makes him become the devil's slave and sink of corruption; nay, brings upon sinners God's wrath, the devil's slavery, many punishments in this life, and eternal punishments in the next. "Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels," Matt. xxv. 41. "If we sin willingly after the knowledge of the truth received, there remains no sacrifice for sin, but a certain terrible expectation of judgment and rage of fire, &c." Heb. x. 26. "The soul that sins shall die," Ezek. xviii. 4. "Sin, when it is consummated, brings death," James i. 15. "The wages of sin is death," Rom. vi. 23. See Lev. xxvi. Deut. xxviii.; which places of Scripture, with many others, should awaken sinners, and make them hasten out of the dangerous state of mortal sin by true repentance.

CHAPTER XIII.

OF PRIDE, COVETOUSNESS, LUXURY, ANGER, GLUTTONY,
ENVY, SLOTH ;

*The Seven capital Sins, so called, because the heads from
which many others spring.*

1. Q. *What is pride?* A. It is an inordinate desire of our own esteem, a restless vice, which creeps into the best actions. From it spring vain glory, which is an inordinate desire of our own praise: *boasting*, a foolish eracking of ourselves: *hypocrisy*, a counterfeiting more piety and devotion than one has: *ambition*, an inordinate desire of honour: *arrogancy*, a high contempt of others, joined with insolency and rashness; from this contempt of others arises pertinency, discord, disobedience, ingratitude, &c. "Pride is the beginning of all sin," Eccl. x. 15. "Every arrogant man is an abomination to our Lord," (Prov. xvi. 5.) as appears in the persons of Nebuchadnezzar, Amon, Absalom, Herod, as also in the fallen angels, whose punishment should make us abhor pride, and become humble, 1 Peter. v. 5. Our nothingness in respect of God, and worse than nothing by sin, the ignorance of our understanding, the corruption of our will, our proneness to evil and slowness to good, our weakness, want, corruption, and filth daily flowing from us; in fine, our beginning so base, and our ending by death, should humble us. "Why is earth and ashes proud?" Eccl. x. 9. "For dust thou art, and

into dust thou shalt return," Gen. iii. 19. "What hast thou, that thou hast not received; and if thou hast received, why dost thou glory?" 1 Cor. iv. 7. "Who glories, let him glory in our Lord; for not he that commends himself is approved, but whom God commends," 2 Cor. x. 17. "You are they who justify yourselves before men; but God knows your heart; because that which is high to men is abomination before God," Luke xvi. 15. "Every one who exalts himself shall be humbled, and he that humbles himself shall be exalted," Luke xiv. 11. "Humble therefore yourselves under the mighty hand of God, that he may exalt you in due time," 1 Pet. v. 6.

2. Q. *What is humility?* A. It is a virtue opposite to pride; by which a man, out of a true sense to himself, seems vile to himself, under the consideration that he is nothing, and has nothing of himself, but all through God's free gift. "What hast thou, that thou hast not received? 1 Cor. iv. 7. "Our sufficiency is of God," 2 Cor. iii. 5. "It is God that works in you both to will and to do his good pleasure," Phil. ii. 13. It is humility that brings us to know ourselves, to prize ourselves little, to fly human praise, vain honour, and all worldly vanities; to affect a retired life, to freely acknowledge our faults, to yield to good advice, to submit on all occasions our will to God; neither is this humility of a Christian an effect of a mean spirit, but of an exalted mind, which always aims as high as heaven, and is ashamed to love or value any thing below it, which does not help to it. "Put on therefore as the elect of God, &c. humility, modesty, patience, supporting one another, and pardoning one another, because

God resists the proud, and gives grace to the humble," 1 Pet. v. 5. The proud may read their condemnation in the person of the Pharisee, and humble penitents may see their justification in the humble publican, Luke xviii.

3. *Q. What is covetousness?* *A.* It is an inordinate desire of riches, whence spring sadness of heart, unmercifulness to the poor, unquiet solicitude, neglect of spiritual things, and too much confidence in things of this world; whence also come usury, fraud, robbery, theft, &c. "They that will be rich, fall into temptation and the devil's snare, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For the root of all evil is covetousness, which certain desiring have erred from the faith, and entangled themselves in many sorrows," 1 Tim. vi. 9. &c. "Beware of all avarice, for a man's life consists not in the abundance of those things he possesses," (Luke xii. 15.) &c. as the parable there following shews: "Woe to you that are rich, because ye have your consolation. Woe to you that are filled, because you shall be hungry. Woe to you that now laugh, because you shall mourn," Luke vi. 24. "A rich man shall hardly enter into the kingdom of heaven," Matt. xix. 23. A heart glued to the world is withdrawn from God, from the soul's concern, and due endeavours for heaven: "Where your treasure is, there also will be your heart," Luke xii. 33. "You cannot serve God and mammon," Luke xvi. 13. "Lay not up treasures to yourselves upon earth, &c. but in heaven," Matt. vi. 19. &c. "Seek first the kingdom of God, and his justice, and all these things shall be given you," Matt. vi. 33. "Let your

manners be without avarice, contented with things present ; for he has said, "I will not leave thee," &c. Heb. xiii. 5. "Having food and raiment, let us be content therewith," 1 Tim. vi. 8. "Blessed are the poor in spirit, for theirs is the kingdom of heaven," &c. "Blessed are they that mourn, for they shall be comforted. Blessed are the merciful, for they shall find mercy;" (Matt. v. 3. &c.) which blessings the rich may obtain by relieving the poor according to their different necessities, by daily employing their money in such uses as necessity, decency, and the comfort of their family require, having always due regard to wife, children, servants, &c. by carefully avoiding the vices and excesses that riches lead to, and by beseeching God to give them daily open hearts and hands to use them in promoting his service, praise, honour, to the edification and comfort of their neighbour. All must take care that neither poverty nor riches withdraw their hearts from God. The poor may have comfort that they are freed from many dangerous temptations which the rich fall under ; that they are in the way of doing worthy fruits of penance by patiently suffering the difficulties of their state, and thus meriting before God, being rendered conformable to Christ's poverty, which he always practised ; that if under their poverty they be content, submit to God's will, perform their devotions, omit no duty either to God or man, they will be comforted in Christ's assurance of having their sorrow "turned into joy," John xvi. 20.

4. Q. *What is luxury?* A. It is an inordinate desire of carnal pleasures, whence proceed all sins

Y

against the sixth and ninth commandments, which exclude from heaven.

5. *Q. What is anger?* *A.* It is an inordinate desire of revenge, from which proceed hatred, swelling fury, clamour, threats, contumelies, cursing, blasphemy, murder, &c. It is a vice which breaks charity, peace, human society, and is truly odious to God and our neighbour; it blinds reason, and strangely discomposing a man, bereaves him of all quiet, content, &c. nay makes him unfit for doing any duty to others, as well as to those against whom it is raised. It causes scandal both in the breach of peace, and by disedifying expressions, into which it generally brings a man. It occasions rash judgment, unjust accusations, and often lays the seeds of differences never more to be reconciled, and this very often upon trivial matters, for want of patience, humility, and submission to God's will, virtues necessary for all to practise.

In being angry we seldom make things better, but often much worse; and by the disquiet we give ourselves and our neighbour, we publish our own weakness, and neglect the order and example of Christ, "who when he was reviled, reviled not again; when he suffered, he threatened not," 1 Pet. ii. 23: whose command is, "Love your enemies, do good to them that hate you, and pray for them that persecute and abuse you," Matt. v. 44. "Let all bitterness, and anger, and indignation, and clamours, and blasphemy be taken away from you with all malice; and be gentle to one another, as also God in Christ has pardoned you," Eph. iv. 31. &c. "Be not overcome

with evil, but overcome evil with good," Rom. xii. 21. "See that none render evil for evil to any man, but always pursue that which is good towards each other, and towards all," 1 Thess. v. 15. "Follow peace with all men, and holiness, without which no man shall see God," Heb. xii. 14. "In fine, all of one mind, being compassionate, lovers of brotherhood, merciful, modest, humble, and not rendering evil for evil, nor curse for curse, but contrariwise blessing; for unto this you are called, that you may by inheritance possess a benediction. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him decline from evil and do good, let him seek peace and follow it, &c. And who is he that can hurt you, if you be emulators of good? But if you suffer for justice, blessed are you," 1 Pet. iii. 8, &c. "Blessed are the peacemakers," Matt. v. 4. &c. "Therefore, as the elect of God, holy and beloved, put on the bowels of mercy, kindness, humbleness, modesty, patience, supporting one another. If any have a quarrel against you, even as our Lord forgave you, so also do you," &c. (Col. iii. 12. &c.) which God grant all to do, that they may be saved.

6. Q. *What is gluttony?* A. It is an inordinate excess in meat and drink, or an inordinate desire thereof, as it is delightful; hence springs stupidity, tediousness, uncleanness, brawls, contentions, profuseness, poverty, destruction of all virtues, a long chain of diseases, and death both to soul and body. "Look well to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness,"

Luke xxi. 34. "Drunkards shall not inherit God's kingdom," 1 Cor. vi. 10. "Woe to you that are mighty to drink wine, and stout men in drunkenness," Isa. v. 22. "Woe to you that are full, for you shall hunger," (Luke vi. 25.) like the rich man, who shall never obtain a drop of cold water to cool his tongue, Luke xvi. Over such the apostle weeps, "as enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame," Phil. iii. 18. "Such do not serve Christ our Lord, but their own belly, and by sweet speeches and blessings seduce the hearts of innocents," Rom. xvi. 18. "In many meats there shall be infirmity, and greediness shall approach even to choler. By surfeiting many have perished, but the abstinent shall prolong life," Eccl. xxxvii. 33. &c. The eating the forbidden fruit brought corporal and eternal death upon mankind; from the latter Christ has shewn the way to our deliverance is by abstinence and fasting. "Be not solicitous, therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be covered? For all these things the heathen seek after, &c. Seek first the kingdom of God, and his justice, and all these things shall be given you," Matt. vi. 31, &c. We should eat to preserve health, but not to prejudice it, or pamper our appetites: "For it is best to strengthen the heart with grace, not with meats, which have not profited the walkers therein," Heb. xiii. 9.

7. Q. *What is envy?* A. It is a sadness or repining at another's good, because it seems to lessen our own; and is directly opposite to brotherly love,

whence spring detraction, rash judgment, reproach, contempt of others, hatred, rejoicing at another's misfortune, &c. So detestable is this vice, as that God warns, "Eat not with envious men," Prov. xxiii. 6. Being contrary to charity and human society, it makes men like devils, whose nature is malice. "By the devil's envy death entered this world," Sap. ii. 24. It brought Cain to kill his brother, (Gen. iv.) and the Jews our Saviour; and seeing that it destroys in man the love of God and our neighbour, and fills the world with innumerable mischiefs, it is no wonder it is put among the vices that exclude from heaven, Gal. v. 21. "Laying away therefore all malice, and all guile and dissemblings, and envies, and all detractions, as infants new born, endowed with reason, desire milk without guile, that with it you may grow into salvation," 1 Pet. ii. 1. &c.

8. *Q. What is sloth?* *A.* It is a laziness of the mind, neglecting to begin or prosecute good things; whence proceeds tepidity, which is a coldness in devotion; pusillanimity, which is a fainting to undertake what one is able to perform; weariness of life, aversion from spiritual things, distrust of God's mercy, &c. whereof any is sufficient to ruin our souls, when drawn thereby to neglect any Christian duty obliging under mortal sin. The labours of Jesus Christ, of his apostles, of martyrs, confessors, virgins, &c. sufficiently shew, that heaven is not gained by sloth; we are born to labour, to serve God, to do his will all the days of our life, by God's appointment, Gen. ii. 15. If man was to work in

the state of innocency, much more should he after his rebellion ; and if we labour much for the fading things of this world, should we not much more labour for eternal bliss ? “ Cast the unprofitable servant into utter darkness, there shall be weeping and gnashing of teeth,” Matt. xxv. 30. “ Every tree which yields not good fruit, shall be cut down, and cast into the fire,” Matt. vii. 19. “ Delay not to be converted unto our Lord, and defer not from day to day, for suddenly shall come his wrath, and in the time of his revenge he will destroy thee,” Eccl. v. 8. “ Work your salvation with fear and trembling,” Phil. ii. 12. “ Let us not fail in doing good, for in due time not failing, we shall reap,” Gal. vi. 9. “ See therefore that you walk circumspectly, not as fools, but as wise, redeeming time.” Eph. v. 16. “ Whatsoever thy hand is able to do, work it instantly,” Eccl. ix. 10. “ The night comes, when no man can work,” John ix. 4.

God then condemns an idle life, and it is extremely contrary to Christ’s gospel, which prescribes a watchful, laborious, and penitential life, and requires self-denial, forsaking the world, “ Crucifying the flesh, abounding in every good work, the working our salvation with fear and trembling, not to be weary in well-doing, to walk circumspectly, to understand what is the will of God, to redeem time, to walk worthy of our vocation, to present our bodies a living sacrifice, holy acceptable unto God, and not to be conformed to this world, but to prove what is good, and the perfect will of God ;” where is sufficient-
ly condemned an idle life, which exposes Christians

to many temptations and dangers, and brings them under the guilt of many sins, and the neglect of the greatest duties, in making this life a sacrifice to self-love, in wasting their time, their money, &c. for all which they stand accountable to God, and so should fly idleness as the broad "and large way that leads to perdition, and many there be that enter by it," &c. Matt. vii. 13. "Strive to enter by the narrow gate," (Luke xiii. 24.) always remembering Christ's dreadful command, "Cast the unprofitable servant into utter darkness," Matt. xxv. 30.

9. *Q. Which is the root of all sin?* *A.* Self-love, or the love of ourselves, as it is contrary to the love of God; and self-denial, which all must practise who expect heaven. "If any will come after me, let him deny himself, and take up his cross, and follow me," &c. Matt. xvi. 24. Luke ix. 23. "Who bears not his cross and comes after me, cannot be my disciple," Luke xiv. 27. "They that are Christ's have crucified their flesh with their vices and concupiscences," Gal. v. 24. "That they who live, may not now live to themselves, but to him who died for them," &c. 2 Cor. v. 18. Thrice happy they who live thus; but alas, the contrary is too much seen. Nature is corrupt, and all the faculties of the soul and body are inclined to follow evil, to seek and enjoy the pleasures of this world, and pursue its maxims, which are opposite to the maxims of Jesus Christ. "Man's heart is perverse," &c. Jer. xvii. 9. "All seek the things that are their own, and not the things that are Jesus Christ's," Phil. ii. 21. While Jesus assures us, "Every one of you that doth not renounce all he

possesses, cannot be my disciple," Luke xiv. 33. We must either then deny ourselves in all that leads from the law and love of God, from Christ's doctrine, and resist our evil inclinations, or suffer eternally with the damned, of whom, should we ask what brought them to hell, were they allowed to speak, their answer would be, the love of themselves, the love of pleasures, riches, honours, of what suited to their corrupt nature. These trifles carried them from the doctrine, life, and the example of Christ, from the law and love of God, for the enjoyment of themselves and the world, &c. They went against the order of God. Wherefore "love not the world, nor those things which are in the world," &c. 1 John ii. 15. "Be not conformed to this world," &c. Rom. xii. 2. "Whosoever will be a friend of this world, is made an enemy of God," James iv. 4.

10. *Q. How many, and which are the sins against the Holy Ghost?* *A.* 1. Despair of salvation. Cain's sin, Gen. iv. 11. Of Judas also, Matt. xxvii. 5. 2. Presumption of God's mercy. 3. Impugning the known truth. 4. Envy of another's spiritual good. 5. Obstinacy in sin. 6. Final impenitence. "He that shall blaspheme against the Holy Ghost, he hath not forgiveness for ever," Mark iii. 29.

11. *Q. Which are the sins that cry to heaven for vengeance?* *A.* 1. Wilful murder. 2. The sin of Sodom. 3. Oppression of the poor. 4. Defrauding workmen of their wages.

CHAPTER XIV.

OF THE FOUR CARDINAL VIRTUES, SEVEN GIFTS, AND
TWELVE FRUITS OF THE HOLY GHOST, THE EIGHT
BEATITUDES, &c.

1. *Q. Which are the four cardinal virtues?* *A.*
Prudence, justice, fortitude and temperance.

Prudence makes us wary in all our actions, that we may neither deceive others, nor be deceived, suggesting what is to be desired and had, and what is to be avoided, with regard always to God's commands.

Justice gives to all their due, as God requires.

Temperance moderates our appetites and desires, according to right reason.

Fortitude makes us courageously undertake, and patiently suffer, the labours and dangers even of death, for God's service.

2. *Q. Which are the seven gifts of the Holy Ghost?*

A. Wisdom, understanding, council, fortitude, knowledge, piety, and the fear of God. 1. Wisdom teaches us to direct our life and actions to God's honour and our soul's salvation. 2. Understanding makes our faith lively, enabling us to penetrate the highest mysteries. 3. Council discovers the devil's deceits. 4. Fortitude overcomes the difficulty of temptations, and enables us to undergo all dangers for God's sake. 5. Knowledge teaches us the will of God. 6. Piety makes us zealous in doing God's will. 7. The fear of God curbs us from sin, and makes us obedient to God's law.

3. Q. *Which are the twelve fruits of the Holy Ghost?* A. Charity, joy, peace, patience, longanimity, goodness, benignity, mildness, fidelity, modesty, continency, chastity. 1. Charity fills us with the love of God, and our neighbour. 2. Joy enables us to serve God with cheerfulness. 3. Peace keeps us unmoved in our minds amidst the tempests of the world. 4. Patience enables us to suffer adversities for the love of God. 5. Longanimity is an untired confidence of mind in expecting the good things of the life to come. 6. Goodness makes us hurt none, and do good to all. 7. Benignity causes a certain sweetness in our conversation and manners, so as to profit and advance others in virtue thereby. 8. Mildness allays in us all the motions of passion and anger. 9. Fidelity makes us punctual observers of our covenants and promises. 10. Modesty observes a fit mien in all our outward actions. 11. Continency makes us not only abstemious in meat and drink, but in all other sensible delights. 12. Chastity keeps a pure soul in a pure body.

4. Q. *Which are the eight beatitudes?* A. Blessed are the poor in spirit, for theirs is the kingdom of heaven. 2. Blessed are the meek for they shall possess the land. 3. Blessed are they that mourn, for they shall be comforted. 4. Blessed are they that hunger and thirst after justice, for they shall have their fill. 5. Blessed are the merciful, for they shall obtain mercy. 6. Blessed are the clean of heart, for they shall see God. 7. Blessed are the peacemakers, for they shall be called the children of God. 8. Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven, Matt. 5.

They are poor in spirit, who, retrenching their affections from riches, honours, &c. are willing to be poor, and contemned.

They are meek, who seek no revenge, but overcome evil with good.

They mourn, who, despising earthly pleasures and comforts, bewail their own and others' sins, and the occasion of them.

They hunger and thirst after justice, who earnestly endeavour to grow daily in virtue and goodness, and to make others do so.

They are merciful, who freely pardon all injuries, and relieve those that suffer.

They are clean of heart, who are careful to keep their minds from impure thoughts, from the love and desire of unlawful or vain things.

They are peace-makers, who seek peace with God, and keep it with all men.

They are rewarded, as persecuted for justice sake, who are so constant in true faith and practice of a good life, as to be willing to suffer, and even die, rather than offend against either.

5. *Q. Which are the four last things ?* *A.* Death, judgment, hell, and heaven: these should always be had in mind as antidotes against sin. "In all thy works remember thy last things, and thou shalt never sin," Eccl. vii. 40. The certainty of death, and the uncertainty of its time and manner, as when, where, how, &c. together with the belief of an unchangeable sentence, either of eternal misery, or eternal happiness, according to our merits or demerits, should make us hourly watchful against all mortal sin, and keep ourselves in a daily preparation, lest, dying in a mortal sin, we be sentenced. as all such are, into

everlasting fire;" (Matt. xxv. 41.) while those who die in God's grace, will be partakers of eternal glory. "Blessed are the dead who die in our Lord," &c. Apoc. xiv. 13. A good death depends on a good life, which consists in the exercise of a right faith, and in a due observance of God's commandments. "If thou wilt enter into life, keep the commandments," Matt. xix. 17.

6. *Q. Can we live well, or do any meritorious work without God's grace and help?* *A.* No: Christ says "Without me you can do nothing," John xv. 5. "Our sufficiency is of God," 2 Cor. iii. 5. "For it is God who works in you both to will and to do his good pleasure," Phil. ii. 13. Blessed is the man whose help is from thee," Ps. lxxxiii. 6. "Unless our Lord build the house, they have laboured in vain who built it; unless our Lord keep the city, he watches in vain that keeps it:" (Ps. cxxvi.) the belief whereof makes the faithful daily pray for divine grace to sanctify all their actions, and make them acceptable in the sight of heaven.

7. *Q. What is grace?* *A.* It is a gift of God, gratis, given through Christ's merits, whereby we are drawn from the slavery of sin, reconciled to God, and rendered capable of doing good works before God. Grace is either actual or habitual; actual grace consists in divers inspirations, affections, and good motions, wherewith God assists us for our conversion towards him, and for doing good works pleasing to him. Habitual grace, produced in us by the Holy Ghost, defaces the foulness of sin, renders us pleasing to God, makes us his children, and heirs of heaven; and, uniting us to Jesus Christ, as living members of his mystical body, gives force and worth to our actions, and makes them meritorious of eternal

bliss : "That being justified by his grace, we may be heirs according to the hope of eternal life," Tit. iii. 7. "By God's grace I am what I am," 1 Cor. xv. 10. "By grace you are saved through faith, and that not of yourselves, for it is the gift of God," Eph. ii. 8.

8. *Q. Is God ready to assist with his grace those who zealously seek it, and faithfully labour to preserve it ?* A. Yes : And to shew his readiness, he says : "I stand at the door and knock ; if any will hear my voice, I will enter into him," &c. Apoc. iii. 20. "Come to me, all you that labour, and are burdened, and I will refresh you," Matt. xi. 28. "God will have all men be saved, and come to a knowledge of the truth," 1 Tim. ii. 4. "It is not the will of your Father, who is in heaven, that any of these little ones perish," Matt. xviii. 14. "God is faithful, who will not suffer you to be tempted above what you are able," &c. 1 Cor. x. 13. "The grace of our Lord Jesus Christ be with you," (1 Cor. xvi. 23.) without which we can do nothing towards gaining heaven.

9. *Q. Has man, assisted with God's grace, free will to do good or evil ?* A. Yes. "Where the Spirit of our Lord is, there is liberty," 2 Cor. iii. 17. "God from the beginning made man, and left him in the hand of his own counsel," Eccl. xv. 14. "Choice is given you, choose this day what pleases you," Jos. xxiv. 15. The scriptures every where establish the certainty of a free will (as the fathers and councils agree), whose drift is to draw men from evil to good ; and in vain would be all laws both of God and man, all threats and punishments, al. rewards, councils, &c. if man wanted free will ; those who deny should not therefore persecute such as cannot conform to their errors without ruin of their souls.

PART III.

OF THE WAYS AND MEANS BY WHICH A CHRISTIAN IS ENABLED TO PERFORM HIS DUTY.

CHAPTER I.

OF THE SACRAMENTS IN GENERAL, &c.

1. Q. Which are the ordinary means and instruments instituted and left by Christ to apply unto us the merits of Christ's passion, to give us his grace necessary to salvation in this life, and glory in the next ?

A. The sacraments (which the council of Trent. ses. 7. defines to be seven, and no more, but not all equally necessary, nor equal in dignity, and signification), namely, baptism, confirmation, eucharist, penance, extreme unction, holy order, and matrimony. "By baptism (says the council of Florence, in dec. fid.) we are spiritually born. By confirmation we increase in grace, and are strengthened in faith; and being born and grown in strength, we are nourished with the divine food of the eucharist; and if by sin our souls grow sick, by penance we are spiritually healed, by extreme unction, even spiritually and corporally, as it is expedient to the soul. By order the church is governed

and spiritually multiplied, by matrimony, corporally diffused :” which have proportion to the seven necessities of this life. The first, to live ; the second to be confirmed, and grow in strength ; the third, to have a competency of daily food ; the fourth to have physic when sick ; the fifth, to have restorative cordials against the pangs of death ; the sixth, to be governed by laws and magistrates, to avoid injustice and confusion ; the seventh, to be multiplied in a lawful way. To the first corresponds baptism ; to the second, confirmation ; to the third, the eucharist ; to the fourth, penance ; to the fifth, extreme unction ; to the sixth, holy order ; to the seventh, matrimony.

2. *Q. What is a sacrament ? A.* It is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof ; but more commonly it is defined a visible sign of invisible grace, instituted by Christ for our justification.

3. *Q. What is the outward and visible sign in each sacrament ? A.* The matter and form applied : “The word is joined to the element, and so is made a sacrament,” says St. Austin.

4. *Q. What is the inward and spiritual grace given thereby ? A.* The sanctity and justice, or an increase thereof to the worthy receiver.

5. *Q. Did Christ institute all the seven sacraments ? A.* Yes ; and therefore none of them can be validly given, unless the same matter and form, which Christ appointed, be applied by and with the intention and ministry of such as Christ has ordained to minister them ; because none but God is able to give

power to any corporeal thing to confer grace. "All the sacraments (says the council of Florence, in *dec. fid.*) are perfected by three things, viz.—by things as the matter, by words as the form, and by the person administering the sacraments with intention of doing what the church doth; whereof, if any be wanting, the sacrament is not perfected.

.6. *Q. For what end has Christ ordained the sacraments?* *A.* Chiefly to convey his grace to our souls by visible and outward signs suitable to our nature, and be as certain instruments, and the ordinary means to enable us to work our salvation, and certain remedies against sin; as also to be outward and visible marks and professions of Christ's holy faith, by the use whereof the faithful might be known from disbelievers, and be more united among themselves.

7. *Q. Is grace the only effect the sacraments work in the soul?* *A.* Baptism, confirmation, and the holy order, besides grace, imprint in the receivers an indelible character, which hinders their reiteration under guilt of sacrilege. This character shall remain in the next life as a badge of honour to the blessed in testimony of their fidelity, but to the wicked as a mark of disloyalty, shame, and confusion.

8. *Q. Whence have the sacraments their force and efficacy?* *A.* From the blood, passion, and merits of Christ, which they apply to worthy receivers.

9. *Q. Why uses the church Latin, Greek, and Hebrew, languages not commonly understood by the generality of the people, in the administration of the sacraments, in the sacrifice of the mass, and other public prayers, as may be seen in her liturgy?* *A.* In private

devotions the church forbids none to use their own or any other language, but in her public service she will have her ministers use such languages as are most generally understood by the learned in all parts of the world; such are the above-said, called sacred tongues, because the scriptures and title of our Saviour on the cross were written therein. These the church uses in her liturgy, that her rites and service may be seen and known through the whole world; that her priests and ministers may perform, and be known to perform, rightly their functions into whatever country they shall come; that a communication may be kept and cultivated with and among all her pastors through the universe; that unity and conformity may be every where in the church; that changes and alterations may be prevented. And who sees not, that if the church should permit each nation and people to perform God's public service in their respective mother tongues, all unity in God's worship would cease?—alterations, changes, and errors, would creep in, without means to discover and redress the same; all communication among pastors of different languages would be intermitted; no country would know how another performed the church's service for want of their language and liturgy; priests, going into other nations, might omit to do their functions, not knowing the language of their liturgy; God's sacraments and service would be abused by the proud and contentious, and many other inconveniences would certainly follow, which are all prevented, as much as can be, by performing God's public service in the said languages, the most known of all others through the universe. Neither has any

other language been used, in God's public service, through all Europe, since the conversion of nations therein, but Latin in the western church, as her liturgies manifest ; the change whereof into every language would be very difficult, and not only deprive the church of the aforesaid benefits, but bring upon her many inconveniences in part before recited, with endless changes, according to the changes of mother languages, which are never at a stand, but always changing.

The Jews lost their mother tongue in the captivity of Babylon ; yet they never read the law of Moses or the Psalms in the public prayers, from that time to this, in any other language than the Hebrew ; though, except their Rabbins, few or almost none of that nation understand any thing of it.

The commonalty of the Greeks know no more of the genuine Greek than ours of the Latin ; yet the Greek church never changed her liturgy, but still says mass in the same pure Greek which was used when they first embraced Christ's faith. Nor need the people be ignorant in their great duties and God's service, either in our own or foreign countries, seeing the church requires her pastors on Sundays and holy days to preach and catechise in their mother tongues, and explicate the sense and meaning of all necessary mysteries, at convenient times, in words suitable to all capacities ; for explication whereof many books are every where printed ; the church's service, rites, and ceremonies, even mass itself, is translated and explained ; all then may have the same in their own language, as all are earnestly desired to have, and labour rightly and fully to understand the whole

church's service ; of whose prayers they may partake, though they should not understand, if they pray as they ought, with a heart and mind fervently raised up to God ; whose public service the church might and would allow her ministers to perform in their mother tongue (that being only a matter of discipline) if she did not see more harm than good likely to arise from thence.

CHAPTER II.

OF BAPTISM.

1. *Q. What is baptism ? A.* It is the first and most necessary sacrament, instituted by Christ to free us from original sin, or actual, if committed before its receiving. This is the first, because before it no other sacrament can be validly received. The most necessary ; “ for unless a man be born again or water, and the Spirit, he cannot enter into the kingdom of God,” John iii. 5. “ Going therefore, teach you all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” Matt. xxviii. 19.

2. *Q. Can none be saved but who are baptized ? A.* None, except martyrs suffering for Christ's faith, or who, detesting all sin, and firmly believing in Jesus Christ, die with the desire of baptism, but cannot have it. “ Unless a man be born of water and

the Spirit, he cannot enter into God's kingdom," John iii. 5. The people, after St. Peter's sermon, asking what they should do, Peter said to them, 'Do penance, and be every one of you baptized in the name of Jesus Christ, for the remission of sins,' Acts ii. 38. "He who believes, and is baptized, shall be saved; but he who believes not shall be damned," Mark xvi. 16. The belief hereof made the eunuch desire baptism: "They went down into the water, both Philip and the eunuch, and he baptized him," Acts viii. 38. The three thousand converted by St. Peter, believing this, were baptized, Acts ii. 41. See Acts viii. 12; ix. 18; x. 47; xvi. 15. The belief hereof all the faithful, from the apostles' days, have testified, by procuring baptism for their children, as a means necessary for their salvation.

3. *Q. May one be baptized oftener than once? A.* No, it is the sacrament of spiritual regeneration, and, as our natural birth is but one, so is also our spiritual. Yet in case there be any rational doubt, one may and ought to baptize under condition; such for example as, apprehended under danger of death, were, on some part that appeared baptized in their mother's womb; such as are found exposed, of whose baptism there is no certainty; such as to whom the true matter and form were not duly applied with intention of baptizing; such as are baptized by one who may be suspected not to have had a right intention, or not to have used the right matter and form, or, out of ignorance or malice, omitted any thing necessarily requisite, as Jews, Turks, or the ignorant may do.

4. *Q. How is baptism given? A.* By applying

natural water (its necessary matter) with intention to baptize, or do what Christ instituted, and pronouncing, at the same time, its form, viz. "N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

5. *Q. Who may lawfully baptize?* *A.* Only the pastor of the place, or whom he appoints; yet in case of necessity any may, and some must, under pain of mortal sin.

6. *Q. What precedent dispositions are required in such as are come to the use of reason?* *A.* Such must desire baptism with a right intention for God's honour and their own salvation, without regard to human respects; and after sufficient instruction in the chief mysteries of faith, and sensible of a Christian's obligation, should make acts of faith, hope, and charity, and be truly sorry for all their sins, resolving firmly to sin no more. "Repent and be baptized," Acts ii.

7. *Q. Who may be sureties, and what obligations contract they?* *A.* Lest, either by negligence, perversion, or death of parents, children should want necessary instructions, the church requires one godfather or godmother; and to prevent multiplicity of spiritual affinity, allows only one godfather and one godmother; whose obligation being to teach the child the principles of Christianity if parents fail, none should be sureties but such as are duly qualified to instruct the child in the true faith of Christ.

8. *Q. Which are the effects of baptism?* *A.* It remits all sin, as well actual, if contracted, as original, and all punishment due thereunto: it adorns the soul with divine grace, by which we are sanctified, and made the children of God, and the adoptive heirs

of heaven: it fills our souls with all the supernatural virtues which attend this justifying grace: it unites us to Christ as to our head, whose influences give us life and motion to perform our several duties: finally, it imprints in our soul the character or spiritual mark of a Christian, and prepares and makes us fit to receive the other sacraments of God's church, of which we are incapable till baptism. "According to his great mercy he has saved us by the laver of regeneration and renovation of the Holy Ghost, whom he has abundantly poured upon us by Jesus Christ our Saviour, that, being justified by his grace, we may be heirs according to eternal life," Tit. iii. 5. &c. "Are you ignorant that all we, that are baptized in Christ Jesus, are baptized in his death, &c.? That as Christ is risen from the dead by the glory of the Father, so we may also walk in newness of life." Rom. vi. 3. "As many of you as are baptized in Christ, have put on Christ," Gal. iii. 27. "Be baptized in the name of Jesus Christ, for remission of your sins, and you shall receive the gifts of the Holy Ghost," Acts ii. 38.

9. *Q. Which are the ceremonies used in baptism, and their signification?* *A.* Ceremonies are instituted by the church to stir up reverence to the sacraments, to signify the inward effects thereof, and move the beholders to inquire farther into these mysteries, so as to quicken their faith, and excite their love by considering the causes, occasions, and consequences of them; the priest meets and stops the child at the church door, by which is understood, that sin makes one unworthy to enter into the house of God; a name is given to signify the change shortly to be made, when the child is listed under

Christ's banner, and made an heir of heaven ; then the priest asks what he demands ; the sureties answering, he breathes upon him as our Saviour did upon his apostles, and commandeth the devil to depart and give place to the Holy Ghost ; here he signs the forehead, and breast, to teach us, that we ought both to confess Christ crucified, and suffer all crosses for his sake ; he lays his hand on the child's head, as Christ did on those he cured, and prays for it. He puts a little blest salt into his mouth ; by this ceremony we may learn that our words and deeds ought to be seasoned with heavenly wisdom, which preserves the soul from all corruption of deadly sin : after some exorcisms against the devil, as Christ and his apostles used them, (Mark ix. 25. Acts xvi. 18.) upon Christ's assurance "in my name they shall cast out devils," (Mark xvi. 17.) he lays the end of his stole upon the child, and leads him into the church ; which instructs us, that by the priestly power he is admitted there, and must submit to God and the church's laws. The priest, with the sureties, having said the Creed and Lord's Prayer, and repeated the exorcism, he touches the ears and nostrils of the child with his spittle, in imitation of our Saviour curing the deaf and dumb (Mark vii. 33. John ix. 6.) ; whereby is signified how attentively we ought to hear Christ's doctrine, and that nothing should savour sweet, or be delightful to us, but the practice of Christian virtues. The child is brought to the font, as the blind man was sent to the pool, to wash and recover his sight, John ix. Here the priest asks three questions : "Do you renounce the devil and all his works, and all his pomps ?" Hereto is answered, "I renounce ;" and then the child is anointed on the

breast, to signify that we ought to love Christ's law ; and between the shoulders, to shew that his love will make us cheerful to take up our cross and follow Christ. Questions are then asked and answered about Christian belief, because none are to be admitted into Christ's flock, but such as are willing in due time and place to make profession of their faith. Here the child is asked. "Do you desire to be baptized?" The surety answers, "I desire." Then the priest baptizes the child, by applying water, and saying, "N. I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost." Baptism thus finished, the child's head is anointed with chrism, to remember him of the purity of intention he should have in all his actions, that he is becoming a living member of Christ, is listed under him as his head or general, and if he will wear a crown of glory, he must fight for it : next comes the chrisom or white veil on the child's head, by which is meant that our chiefest endeavours should be to preserve the white robe of grace received by baptism ; lastly is given a lighted candle, to mind us, that, by the light of faith and good works, our light should shine forth for the example of others. Peace is here wished, which now, obtained by baptism, ought to be preserved as long as we live.

Those who assist at baptism may renew mentally their baptismal vows, and call to mind the obligations of a Christian ; wherein, if they have failed, they should earnestly beg God's pardon, and pray that they may live and die in the fear and love of God.

The godfather and godmother contract affinity, which hinders marriage with the child and either parent.

CHAPTER III.

OF CONFIRMATION.

1. Q. *What is confirmation?* A. It is a sacrament instituted by our Saviour, to strengthen those who are baptized in their baptismal grace, and give them a new and special force to resist courageously the temptations of the enemies of Christianity, to confess boldly the faith of Christ, and faithfully to persevere in his service. It is given by the imposition of the bishop's hands, and unction of holy chrism (its matter) under the following form, as defined by the council of Florence: "The second sacrament is confirmation, whose matter is chrism, made of oil and balsam, blessed by a bishop, and its form is, "I sign thee with the sign of the cross; I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." *Its ordinary minister is a bishop.*

The apostles first received this sacrament miraculously on the day of Pentecost (Acts ii.); others have since received it by the imposition of the bishop's hands, as did the people of Samaria, converted and baptized by Philip the deacon, of whom it is thus recorded: "When the apostles, who were at Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John (both bishops) who, when they were come, prayed for them, that they might receive the Holy

Ghost (for as yet he was not come upon any of them), but they were only baptized in the name of our Lord Jesus Christ ; then they imposed hands on them, and they received the Holy Ghost," Acts viii. 14. &c. The fulness of grace is given in and by this sacrament of confirmation ; how useful, and of how great importance it is, the aforesaid apostles declared, when they left a great work on their hands at Jerusalem, and went to Samaria with all expedition to impart the comfort and benefit of this sacrament to the faithful there, perfecting, by confirmation, what was already begun in them by baptism. That the belief of the church was always the same as now in this point, appears sufficiently from the giving and receiving this sacrament, ever since the apostles' days, from the decrees of councils, the writings of fathers, and constant practice of the church. As for Protestants (I mean of the Church of England), though in formal terms they will not call it a sacrament, yet they own the antiquity and use thereof from the apostles' time, and by the Book of Common Prayer it is ordered, "So soon as the children can say, in their mother tongue, the articles of faith, the Lord's prayer, the ten commandments, &c. they be brought to the bishop, by one that shall be their godfather or godmother, and the bishop shall confirm them, &c. and there shall none be admitted to the communion, until such time as he can say the catechism, and be confirmed. *Item.* For as much as confirmation is administered to them that be baptized, that by the imposition of hands and prayer they may receive strength and defence against all temptations to sin and the assaults of the world and

the devil," they own grace to be given thereby, so should they own it a sacrament, having matter, form, its proper minister, Christ's institution, and all requisites to a sacrament.

In the third age, St. Cyprian (ep. 37. ad Jub.) writes, "They who were baptized in Samaria, &c. were not to be baptized again, but only what wanted was done by Peter and John, that by prayer made for them, and imposition of hands, the Holy Ghost might be poured upon them, which now also is done with us, that they who are baptized in the church be offered to the chief of the church, and by our prayers, and imposition of hands, receive the Holy Ghost, and be signed with our Lord's seal."

In the fourth age, Pacianus (l. 2. d. bap.) writes, "By the font sins are washed away; by chrism the Holy Ghost is poured down." For brevity's sake other fathers are omitted.

2. *Q. Are all who have come to the use of reason bound to receive this sacrament?* *A.* Yes, if they have convenience.

3. *Q. What dispositions are requisite in the receivers?* *A.* They ought to have a right understanding of the chief mysteries of faith, and in particular what concerns this sacrament as to the effects, and grace it operates, a conscience free from all mortal sin, and a more than usual recollection for some days before, with praying, reading, and other works of piety, by the apostles' example, Acts i. 13, &c. All should go thereto with a pure intention, with a lively faith and hope, with hearty desires and endeavours to discharge their hearts from all inordinate or immoderate affections; with a firm confidence that they shall receive the Holy Ghost invisibly in their souls,

and be strengthened with a true Christian courage, which may carry them through all difficulties as to the profession of their faith, or any other duty belonging to the disciples of Christ crucified.

4. *Q. What are the effects of this sacrament?* *A.* It gives courage, emboldens us to confess or defend our faith against all opposers, and cheerfully, without fear or shame, to undertake what Christ's gospel recommends, be it ever so contrary to the maxims of the proud world. It augments baptismal grace, and perfects a Christian; the change made in the apostles, on the day of Pentecost, (Acts ii.) shews its wonderful effects; it imprints in our soul a spiritual character, and therefore can be received only once.

5. *Q. Which are its ceremonies and their signification?* *A.* The oil signifies the effusion and unction of the Holy Ghost, the superabundance of his grace communicated to us: and as oil ascends above other liquors, so a confirmed Christian should surpass others in humility, meekness, condescendence, or bearing with his neighbour's frailties; nothing of that we call crabbed, harsh, or sour, should dwell in him; his behaviour sweet, mild, and gentle, or else, I am sure, he forgets the oil he had in confirmation. Bodies are said to be kept from putrefaction by the use of balsam or balm; the balsam in this sacrament signifies the power or virtue of God's Holy Spirit, preserving us in the purity of the Catholic faith, keeping, by the balm of his grace, our judgments sound and untainted, clear, as at our baptism, from any foul spot of heresy, from the blemishes of error, suspected doctrines, &c. Church ceremonies having more significations than one, the balsam may well

mean that a Christian life, especially after confirmation, ought to be so pure, so holy, as to draw sinners to God's service by the sweet odour and perfume of their good example. This holy unction is given in form of a cross, to teach us that we shall not be partakers of Christ's glory unless we partake of his sufferings, which cross is made on the forehead, to mind the confirmed not to be ashamed to confess and serve Christ crucified, even with hazard of life and fortune. The blow given on the cheek is an instruction to us, that we should always be prepared to suffer patiently affronts, injuries, &c. by the example and for the love of Jesus Christ buffeted for all mankind. After the blow, the bishop says, "Peace be with you," by which words, he in a manner tells us, that patience in sufferings is the best way to have peace with God, our neighbour, and ourselves. The confirmed has a surety, who contracts affinity, which hinders marriage with the confirmed and his parents

CHAPTER IV.

OF THE EUCHARIST.

1. *Q. Which is the third sacrament?* *A.* The council of Florence, in dec. fid. defines, The third sacrament is the Eucharist, whose matter is wheaten bread, and wine of the grape, &c. The form of this sacrament is our Saviour's words, whereby this is

made a sacrament. For the priest, speaking in the person of Christ, makes this sacrament. For by the virtue of those words the substance of bread is converted into the body of Christ, and the substance of wine into his blood: yet so as that Christ is contained whole under the species of bread, and whole under the species of wine; also under every part of the consecrated host, and consecrated wine, in the separation thereof, is whole Christ.

The effect of this sacrament, which it operates in the soul of a worthy receiver, is the uniting of man to Christ; and because by grace man is incorporated in Christ, and united to his members, it follows, that by this sacrament grace is increased in the worthy receiver, and that this sacrament operates, as to a spiritual life, all that effect which material bread and drink doth as to corporal life.

This sacrament, being of so great excellency as not to be expressed by one word, has divers names of great signification. It is called, 1. The holy sacrament, because it contains the Holy of Holies, and above all sanctifies the worthy receivers. 2. The sacrament of the body and blood of Christ, because it contains the same. 3. The sacrament of the faithful, because chiefly instituted for them. 4. The communion, because it unites the faithful to Christ their head, and one to another by the common tie of charity, as members of the same body; hence, 5. It is called the sacrament of peace and charity, because all partakers thereof should have peace and charity with God, their neighbour, and themselves. 6. Our Lord's supper; seeing Christ our Lord instituted it at his last supper. 7. The sacrament of the altar,



THE LAST SUPPER.

London, Published by T. Kelly, 17, Paternoster Row.

because consecrated thereon. 8. Our viaticum, because the food of our souls when we depart this world. 9. and most commonly, The Eucharist, which signifies God's grace, or thanksgiving; lastly, A sacrifice, because offered and consecrated to God on the altar, commemorative of that sacrifice Christ offered on the cross.

2. *Q. What is the holy eucharist defined to be?* *A.* A sacrament instituted by our Saviour Jesus Christ at his last supper, for nourishment and sanctification of our souls, wherein is really and truly contained the body and blood of Jesus Christ, under the forms of bread and wine, as the fathers and faithful in all ages have testified, by a conformable practice, according to Christ's institution, and most plain words of the gospel, set down as follows:

"While they were at supper, Jesus took bread, blessed, and broke, and gave to his disciples, and said, Take ye and eat; this is my body: and taking the chalice, he gave thanks, and gave to them, saying, Drink ye all of this; for this is my blood of the new testament, which shall be shed for many, for remission of sins," Matt. xxvi. 26.

"While they were eating, Jesus took bread, and, blessing, broke, and gave them, and said, Take, this is my body: and taking the chalice, giving thanks, he gave to them, and they all drank of it, and he said to them, This is my blood of the new testament, that shall be shed for many," Mark xiv. 22, &c.

"Taking bread, he gave thanks, and broke, and gave to them, saying, This is my body, which is given for you; do this for a commemoration of me: likewise also the chalice after he had supped, saying,

This is the chalice, the new testament in my blood, which shall be shed for you," Luke xxii. 19, &c.

"The bread which I will give is my flesh, for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Jesus therefore said to them, Amen, amen, I say to you, unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you, &c. For my flesh is meat indeed, and my blood is drink indeed," &c. John vi. 52, &c.

"The chalice which we bless, is it not the communion of the blood of Christ? And the bread which we break is it not the partaking of the body of the Lord?" 1 Cor. x. 16. "I received of our Lord that which I also have delivered to you; that our Lord Jesus Christ, in the night he was betrayed, took bread, and, giving thanks, broke and said, Take ye, and eat, this is my body, which shall be delivered for you: do this for a commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood, this do ye, as often as ye shall drink, for commemoration of me; for as often as ye shall eat this bread, and drink the chalice, you shall shew the death of our Lord until he come: therefore, whosoever shall eat this bread, or drink the chalice of our Lord unworthily, shall be guilty of the body and blood of our Lord: but let a man prove himself, and so let him eat of this bread, and drink of this chalice, for he who eats and drinks unworthily, eats and drinks judgment to himself, not discerning the body of our Lord;" (1 Cor. xi. 23. &c.) all which, with much more that might be alleged from

holy scriptures, together with a constant belief of all the faithful, and a practice conformable thereunto for above a thousand years after Christ's institution, without any public contradiction by any in God's church, but with a uniform and firm belief that Christ verified what he said and commanded to be done, that is, that he changed the bread and wine into his own body and blood, and left power and command to do the same to the world's end, ("Do this in commemoration of me," Luke xxii. 19.) are most unquestionable proofs of the reality of Christ's body and blood under the appearances of bread and wine, the substance thereof being entirely changed by the most powerful words of Christ into his body and blood; which, to imprint more deeply into the hearts and minds of the receivers, the apostle, in the place before cited, says, "Therefore, whosoever shall eat this bread, or drink the chalice of our Lord unworthily, shall be guilty of the body and blood of our Lord; but let a man prove himself, and so let him eat of this bread, and drink of the chalice; for he who eats and drinks unworthily, eats and drinks judgment to himself, not discerning the body of our Lord;" which dreadful saying the apostle adds, to make all sensible that he, as all the evangelists, speaks not of material bread, the eating whereof no man thinks damnation, but of the real body and blood of Christ, as the words before, in, and after plainly express ("not discerning the body of our Lord"), which, given under the species of bread, is called bread though it is not bread; for names usually follow the outward appearances of things, though they be really no such thing. Thus an angel appearing

to Joshua (v. 13.) is called a man; so the three angels, entertained by Abraham, (Gen. xviii. 2.) are called men, because in men's appearance; so the Holy Ghost, descending on our Saviour, is likened to a dove, Matt. iii. 16.

Notwithstanding, therefore, it is called bread, we must firmly believe Christ verifies his words, literally taken, as God's church has always taught, and consequently that a change and conversion, not of the accidents or species, of which there is no change we know of, but of the substance of bread and wine, is made into the true and real body and blood of Christ, according to the plain and obvious sense of the words ("This is my body," &c.) For if it be truly the body of Christ, it is no longer true material bread. To express this conversion, or change of the substance of the elements into Christ's body and blood, no fitter word could be invented, than transubstantiation, by which the church only understands the change of the substance of bread and wine into the real body and blood of Jesus Christ; which change, from the apostles' days, the church has always taught as is said; and which is farther manifested by the fathers, councils, practice, and belief of all the faithful. Proofs beyond all exception.

In the second age, St. Justin the martyr, in his apology to the emperor Antoninus, thus writes: "This food amongst us is called the eucharist, which is lawful for none to partake of but they who believe our doctrine to be true, who have been washed in the lava of regeneration for remission of sin, and live as Christ has delivered; for we do not receive this as common bread or common drink, but as the word o.

Christ our Redeemer, being made man, hath both flesh and blood for the sake of our salvation, just so are we taught, that the food over which thanks are given by prayers in his own words, and whereby our blood and flesh are by a change nourished, is the flesh and blood of the incarnate Jesus: for the apostles, in commentaries written by them called the gospels, have recorded that Jesus so commanded them."

In the third age, Origen (hom. 5. in div. loc. evang.) writes, "When you partake of the bread and cup of life, you eat and drink the body and blood of our Lord; then our Lord enters under your roof; humbling, therefore, yourself, imitate the centurion, and say, 'Lord, I am not worthy that you enter under my roof;' for where he enters to one unworthy, there he enters to the receiver's damnation."

In the same age, St. Cyprian, (in serm. de lap.) speaking of those that were fallen, says, "They offer violence to his body and blood, and now more grievously offend their Lord with their hands and mouth (viz. by an unworthy communion) than when they denied him."

In the fourth age, the fathers in the first Nicene council, allowed by Protestants (Can. xviii.), define, "That neither rule nor custom has delivered, that they who have not power to offer sacrifice, give the body of Christ to those who offer."

In the same age, St. Hilarius, (l. 8. d. Trin.) writes "He says, 'My flesh is meat indeed, and my blood is drink indeed;' there is no place left for doubting of the reality of his flesh and blood; for now, both by the profession of Christ himself, and by our faith, it is truly flesh and truly blood."

In the same age, St. Cyril, bishop of Jerusalem,

(Ca. 4.) writes, "Since Christ himself affirms this, and says, 'This is my body,' who dare henceforward be so bold as to doubt of it? And, since the same assures us, and says, 'This is my blood,' who, I say, can doubt, and say it is not his blood? In Cana of Galilee, he once by his sole will turned water into wine, which much resembles blood; and deserves he not to be credited that he changed wine into his blood? For if, when invited to a bodily marriage, he did a stupendous miracle, shall we not much more acknowledge that he has given to the children of the bridegroom his own body and blood? Wherefore, with all certainty, let us receive the body and blood of Christ. For under the form of bread his body is given to thee, and under the form of wine his blood; that, having received the body and blood of Christ, thou mayest be made partaker with him of his body and blood, &c. Do not therefore look on it only as mere bread and bare wine, for, as God himself has said, it is the body and blood of Christ. Notwithstanding therefore the information of sense, let faith confirm thee, and do not judge of the thing by taste, but rather take it for certain by faith, without the least doubt that his body and blood is given thee."

In the same age St. Ambrose, (in l. 4. d. Sacra.) writes, "You perhaps say my bread is usual bread; it is so indeed before consecration, but after consecration it is the body of Christ. Let us therefore establish this: How can that which is bread become the body of Christ? By consecration. By what words then, and by whose speeches, is consecration made? By those of our Lord Jesus Christ; for by all the rest that are said God is praised, supplication is made for the people, kings, and the rest; but when one comes

to the making the venerable sacrament, then the priest uses not his own, but Christ's words. Christ's word therefore makes this sacrament ; but what word of Christ? viz. that whereby all things have been made. Our Lord commanded, and heaven was made, &c. See then how operative is the word of Christ: if, therefore, there be such efficacy in the word of our Lord Jesus Christ as to make those things to be which were not, how much more operative is it in changing things in being into another thing? &c. In answer then to you, I say, Before consecration it was not Christ's body; but after consecration, I tell you that it is the body of Christ." Then, shewing how God at times changes the order of nature, as in Christ's conception and birth of a Virgin, at the division of the sea by Moses's rod, (Exod. xiv.) &c. "Thou hast learnt therefore," adds he, "that of bread is made the body of Christ, and that wine and water is put into the chalice: but it is made the blood by consecration of the heavenly word. Therefore thou hast learnt that thou receivest the body of Christ." Item, much the same, 1 Myst. Inst. c. 9.

In the same age, St. Gregory of Nisen, (in Orat. cate. 3. 37.) writes, "I do now rightly believe, that the bread, sanctified by the word of God, is changed into the body of God the Word, &c. It is suddenly changed by the Word into his body by this word, 'This is my body;' and this is effected by virtue of benediction, by which the nature of things which appear, is transelemented into it."

In the fifth age, St. Gaudentius, bishop of Brixia, (Tract. 2. in Exod.) writes, "The Creator and Maker of nature, who produces bread out of earth, of bread makes again his own body, because he is able, and

has promised it; and he who made wine of water, makes of wine his own blood.

In the same age St. Chrysostom, in his eighty third homily, on St. Matthew, says, "Let us in all things believe God, &c. For his word cannot deceive; but our senses may easily be mistaken, &c. Since therefore he has said, 'This is my body,' let us rest persuaded and believe, &c. How many say, 'I would see his shape, his form,' &c.? Behold thou seest himself, thou touchest and eatest him, &c. He not only grants thee to see him, but likewise to touch him, to take him within thee."

In the same age, St. Cyril, of Alexandria, in his epistle to Nestorius, sent by him and the council of Alexandria, approved after by the third, fourth, and fifth general councils, writes, "We truly come to the mystical blessings, and are sanctified, being made partakers of the body and precious blood of Christ the Redeemer of us all, receiving it not as common flesh (no, God forbid!) nor as the flesh of some holy man, or of some equal in dignity to the Word, of one privileged with the spirit of God, but as the true life-giving and proper flesh of Christ himself," &c.

In the sixth age, St. Remigius, (Com. x. pri. ad. Cor.) writes, "The flesh which the Word of the Father took in the Virgin's womb, in the unity of his person, and the bread which is consecrated in the church, are one body; for as that flesh is the body of Christ, so that bread is converted into the body of Christ: neither are they two bodies, but one body."

In the same age, Primasius, (c. 10. Ep. ad Heb.) writes, "It is one and the same body of Christ with that which he took in the Virgin's womb, not many."

In the seventh age, Isychius, bishop of Jerusalem (l. 6. in Levit. c. 22.) writes, "He receives in ignorance who understands not its virtue and dignity, who remains ignorant that this is the body and blood, according to truth."

In the same age, Isidorus Hispalensis (l. 1. d. Off. Ecc. c. 18.) writes, "The sacrifices which Christians offer to God, Christ, our Lord and Master, first instituted, when he gave his body and blood to his apostles."

In the eighth age, St. John Damascen (l. 4. d. Fid. c. 14.) writes, "The bread, wine and water, by the invocation of the Holy Ghost, are supernaturally changed into the body and blood of Christ, and are not two, but one and the same. The bread and the wine is not a figure of the body and blood of Christ (for away with such a saying), but it is the deified body of our Lord," &c.

In the same age, Epiphanius, in his dispute with Gregory, in the seventh synod (Act. 6. tom 3.), says, "You shall neither find our Lord, nor his apostles, nor the fathers, to have called that unbloody sacrifice offered by a priest a figure, but the body and blood itself."

In the ninth age, Theophilactus, (in cap. 26. S. Mat.) writes, "By saying, 'This is my body,' he shews that the bread, which is sanctified on the altar, is the very body, and not a figure corresponding to it. For he did not say, 'This is a figure;' but 'This is my body;' for, by an unspeakable operation, it is transformed, though it seems bread to us."

In the same age, Paschasius, abbot, most renowned for sanctity and learning, in his Book of the Body

and Blood of our Lord, in his Epistle to Frudegard, and in his Commentaries upon St. Matthew, proposes the real presence as the only belief of the universal church. "We must believe," says he, "no other thing after consecration than the body and blood of Christ." This he again and again asserts, and says, "Though some may err out of ignorance in this point, yet there is not one to be found who openly dare contradict this, which the whole world believes."

In the tenth age, St. Stephen, bishop of Hed. (l. d. Sac. At. c. 16. in tom. 4. Beat. Pat.) writes, "We must truly believe, that when the priest pronounces these words, 'This is my body,' it ceases to be earthly bread, and becomes that bread which descended from heaven, the Mediator of God and man, Christ Jesus."

In the same age, St. Fulbertus, bishop, in a letter to Adeodatus, writes, "He has left us a wholesome pledge of his body and blood, not a figure of a needless mystery, but the true body of Christ."

In the eleventh age is manifested to all succeeding ages the constant belief of Christ's real presence in the eucharist, with an entire change of the elements into the body and blood of Christ (which we call transubstantiation,) from the apostles' time, through the whole church of God, because the church was then found in this belief entirely united against Beringarius, the first Christian that ever is known, in God's church, to have openly opposed the belief of Christ's real presence in the eucharist; who no sooner appeared against this belief, but all rose up against him, as opposing the belief of the universal church, and broaching a new and scandalous doctrine. This

is evinced from the many councils and writers that then condemned Beringarius, and his new broached doctrine in three councils, whereof being confuted, he condemned and abjured his own heresy ; first in a council at Tours, under Pope Victor II. in the year one thousand and fifty-five : in a second at Rome, consisting of one hundred and thirteen bishops, under Nicholas II. in the year one thousand and fifty-nine : in a third at Rome, under Gregory VII. about the year one thousand and seventy-nine, in these words : “ I, Beringarius, believe in my heart, and openly confess, that the bread and wine upon the altar, by the mystery of holy prayer, and the words of our Redeemer, are substantially converted into the true and proper and life-giving flesh and blood of our Lord Jesus Christ, which was born of the Virgin, &c.

Adelmanus, bishop of Brixia, who had been educated with Beringarius, wrote thus to him : “ It is said that thou art separated from the unity of the church, and seemest to judge otherwise than the catholic faith holds concerning the body and blood of our Lord, which is daily offered all over the world upon the holy altar : that is, as the report goes of thee, that it is not the true body and blood of Christ, but only a kind of figure or likeness.”

Hugo, bishop of Langres, wrote a Treatise, against Beringarius, on the Body and Blood of Christ, wherein he thus intreats him : “ Do not any longer, I beseech you, set your reason against omnipotency, for as you comprehend not how the word was made flesh, so you cannot comprehend how the bread is changed into flesh, and the wine into blood, unless your faith of the omnipotency teach you.”

Lanfrank (afterwards archbishop of Canterbury) in the beginning of his book, reproaches Beringarius as filled with pride for advancing an opinion against all the churches of the world, and tells him, (c. 4.) that his doctrine was generally condemned by all, that it was maintained only by a few schismatics. In his eighth chapter he delivers the Catholic faith. "We believe these terrene substances, which, by the priest's ministry, are sanctified upon the altar, to be unspeakably, incomprehensibly, and miraculously changed, by the Divine power, into the essence of the body of Christ, the species and some other qualities of the things remaining, so to prevent all nauseating in the receivers, &c. ; but if what you believe and teach of the body of Christ be true, then what is believed and taught by the church all over the world is false. For as many as own the name of a Christian, and be really such, do profess that in the sacrament they receive the true flesh of Christ and his true blood, the same which he took of the Virgin," &c. In his twenty-second chapter he urges Beringarius to inform himself of all the Christians in the world. "Ask the Grecians, Armenians, and generally all Christians, of what nation soever, and they will answer that they believe this faith which we profess."

Of the many heretics that had been condemned for other heresies, none is found to have taxed the church in this point. All the books of the Greek schismatics which were written before, and most since that time, clearly shew that they were, and are in the same faith about the eucharist, as is here delivered. Nor have they ever reproved the church for condemning Beringarius and his followers, but openly

condemned our late heretics, and all who deny Christ's real presence in the eucharist, and who delivered the doctrine of the church, concerning the same, as their writers testify, cited by Vincentius Contenson, and many others too long to be here repeated. In the year 1672, March 16th, may be seen, our doctrine established by a council of the Greek church, held at Jerusalem, in their seventeenth decree, and our adversaries condemned; neither was there ever, in the several re-unions between the Latin and Greek churches, the least dispute about the belief of the eucharist, because they were perfectly united in the same. The Greeks' consecration in leavened, and the Latins' in unleavened bread, make no essential difference, both holding the consecration valid in either.

Finding then all the churches before Beringarius united in the belief of Christ's real presence in the eucharist, we must conclude, that it had been the constant belief from the apostles' time; especially seeing we find no marks of any change, as must necessarily have been, if any change had been made in such a mystery, as was so frequently received by all the faithful, and received in a daily celebration, according to Christ's institution and command, "Do this in commemoration of me," Luke xxii. 19. "Unless you shall eat the flesh of the Son of man, and drink his blood, you shall not have life in you," John vi. 53.

The faithful, according to the intent and order of Christ, receiving frequently (even daily in the primitive times) the holy eucharist, it being the object of their faith, and subject of their devotion, the

admiration of their minds, and treasure of their hearts, had doubtless a distinct belief of what they received; and so could not but know, if any change had been made; for in such a change, they must have observed a different language, a different instruction, a different respect in such as had changed, which must have created infinite disputes in all places through the world, in all communities, churches, monasteries, nay, in private families; otherwise they could not every where have been gained upon to quit their belief; and yet we find no other language used than was by our Saviour, and by his apostles, by the primitive Christians, by all the fathers and councils that delivered this mystery; no other instruction, no other respect, no disputes, no differences in belief, and consequently no change.

We do not find, from the apostles' days till the time of Beringarius in the eleventh age, when all Christians were united in the belief of the real presence, as appears by the general opposition against Beringarius, that any one publishing or preaching up Jesus Christ's real presence in the eucharist, was censured, or thought to propose a different belief from that of the church in his time, or of the ancient church.

One shall not find any father, bishop, or council, opposing this belief by testifying that there were some among the people who were grossly and dangerously deceived in believing that Jesus Christ was present upon earth, instead of being only in heaven.

One shall not find any person carried before any bishop or council for having published, either by word or writing, that Jesus Christ was really in the mouth of those that received the eucharist.

One shall not find any ecclesiastical writer, or preacher, complaining that in his time there was introduced a pernicious and damnable idolatry, in this, that many adored Jesus Christ, as really present under the species of bread and wine.

One shall not find any blaming the ordinances of councils, or customs of carrying (with so much solemnity) the sacrament to dying persons, as including and fomenting an error.

And yet, if the belief of the church from the apostles' days had been that of Christ's real absence from the sacrament, what noise, what disputes, what differences, what writings, what councils, would have been in all countries, provinces, towns, nay colleges, monasteries, and private families, before the belief of the real presence could have peaceably swayed, as we see it did through the whole world before Beringarius, against whom the whole church rose and condemned his doctrine, as has been shewn!

To bring this nearer to our days (though it is much easier to fall into the belief of the real absence than of Christ's real presence, our senses favouring that of the real absence), do but read what passed not two ages since, when Luther, Calvin, Zuinglius, &c. begun, as Beringarius before had done, to oppose the belief of the eucharist, and you will find strange tumults in Germany by Lutheranism, the same in France, and the Low Countries by Calvinism. Did not all divines of different parties immediately employ all their wit and learning to maintain their own sentiments, and impugn that of their adversaries? What was to be seen every where but cabals, but private assemblies, but furious animosities; and

which were immediately followed by open breaches of communion, with excommunications, councils, wars, and desolations? Nothing whereof being found upon the point of the eucharist, till the time of Beringarius, against Christ's real presence in the sacrament, we may conclude it had no other origin than from Christ and his apostles' successively delivered by the church; and the reason why it caused no noise was, because it had been the belief constantly, and universally embraced by all the faithful, and taught by the whole church from the apostles' days. So that to make us now idolaters for believing and adoring Jesus Christ in the eucharist (there being believed an entire change of the elements into the body and blood of Christ) is to make all the martyrs to have sacrificed their lives in testimony of idolatry, all the church to have been an assembly of idolaters, who ruined the Pagan idolatry of gold, silver, stone, wood, &c. to substitute another of bread and wine in place thereof.

According to the constant belief of the church, the great council of Lateran, in 1215. c. l. d. fid. defined thus, "Under the species of bread and wine are truly contained the body and blood of Christ, the bread and wine by the divine power, being transubstantiated," &c. The council of Constance, (ses. 8.) defined the same. This, with what I have said before, suffices to shew the constant belief of the church, in which our nation continued from its conversion from infidelity till the change made in the minority of Edward VI. king of England, whose Common Prayer Book, howsoever changed since, sets forth, "that the body and blood of Christ are verily and indeed taken

and received of the faithful in the Lord's supper." Item, That it is "the holy communion of the body and blood of our Saviour Christ." Item, "That the danger is great if we receive the same unworthily, for then we are guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation, not considering our Lord's body." The minister, before receiving, prays thus: "Grant us, gracious Lord, to eat the flesh of thy dear Son Jesus Christ, and drink his blood, that our sinful bodies may be made clean." Item, in giving the communion, the minister says, "The body of our Lord Jesus Christ, which was given for thee," &c. "The blood of our Lord Jesus Christ, which was shed for thee," &c.; all which expressions are so conformable to the belief of the church, that it is wonderful they who use the same should not encourage, but punish those who believe and adore Christ Jesus in the sacrament with all the faithful from the apostles' days.

3. *Q. Are we then to adore Jesus Christ in the eucharist?* *A.* Yes; Jesus Christ is to be adored wherever he is believed to be. Thus the wise men, (Matt. ii.) and they that were in the ship, (Matt. xiv.) adored Christ in mortal flesh. Believing then Jesus Christ to be truly and really in the eucharist, by a spiritual manner, as he was after his resurrection, we may and ought to adore him therein; and were it true that we were deceived in our belief, as we are assured the contrary, what crime would there be to adore Jesus in a thing, where we believe he is? Or what injury is done to him, to render the honour that is due to him, when one believes that he is in his presence? Would a king think himself

affronted, if they who were in the chamber should remain in respect, when they believe the king is in the closet, though he be not really there? No surely, but would judge those who did so to have done their duty. Can a crime then be imposed upon Catholics for adoring Christ in the eucharist, where they believe he is, and no other substance whatever, after the declaration they make, that they intend only to adore him, and no other distinct substance whatever; and that both their interior and exterior adoration is only addressed to Jesus Christ, whom they believe present in the sacrament with an entire change of the substance of bread and wine into his body and blood, and so no other substance whatever?

St. Ambrose (l. 3. d. Sp. St. c. 12,) writes, "We adore the flesh of Christ in our mysteries. St. Chrysostom, (hom. ad Pop. Anti.) says, "Adore and communicate." St. Austin, in Ps. 98. writes, "Christ gave us his flesh to eat, and none eats that flesh but they who first have adored it." This has been the constant practice and belief of all the faithful from the apostles' days; and even those Protestants, who acknowledge the real presence, confess the same. "The sounder Protestants," says Bp. Forbes, (i. 2. c. 2.) "make no doubt of adoring Christ in the eucharist. The Lutherans adore Jesus Christ in the eucharist, whom Protestants allow to be of their church, and no idolaters, though believing Christ present in the sacrament, without any change of the element, they adore Christ therein. Why then should they term catholics idolaters for adoring Christ in the sacrament as the Lutherans do, especially seeing catholics believe and adore no other substance whatever but Christ in the eucharist, while

the Lutherans, believing the bread and wine there unchanged, yet adore Christ therein?

4. Q. *Is our Saviour's body in the sacrament after a natural, corporal, and visible manner, as he was before he suffered?* A. No: according to the apostle, (1 Cor. xv. 44.) there is a natural body, and there is a spiritual body. Now Christ's body has the qualities of a glorified body, which, being spiritualized, and its qualities like a spirit, is easier conceived how it may be in the sacrament without extension or greatness of place; for as a spirit requires no extension or greatness of place for its being, so neither doth a body when it is become spiritual and immortal; and since Christ's body is in the eucharist as it was after his resurrection incorruptible, immortal, and impassible, ("Christ rising from the dead, dies no more, death shall no more have dominion over him," Rom. vi. 9.) it is not to be imagined Christ suffers when the sacrament is broken, eaten, &c. seeing even our soul is not hurt when a limb which it informed is cut off, because it is a spirit, and not subject to such accidents as these. Thus may be conceived how Christ's body may be whole, and entire in every part, after the sacred host is divided, and also how it may be in many places at once; for though we cannot easily understand this possible to an extended body and its corporeal manner of being, there is no such difficulty in relation to a spirit or other thing in its manner of being like a spirit, because a spirit has no dependence on place, nor is confined either to it or by it. Neither is it more strange for Christ to be in the sacrament, and at the same time in heaven,

than it was for Christ to be in heaven, and at the same time on earth, when he appeared to St. Paul, Acts ix. 27. 1 Cor. xv. 8. Nor, after all, are our senses to guide us in this or any other mystery of faith, but faith itself, and the word of God. Jesus Christ, saying, "This is my body," his power and truth make it to be what he solemnly asserts; this we believe, as all other mysteries, upon his word, proposed unto us by his church; upon that, his word, we rely, by which he made all things out of nothing, and changes the nature of things when and as he pleases; as when he changed Lot's wife into a pillar of salt (Gen. xix. 26.), water into blood (Exod. vii. 20.), water into wine (John ii. 9.), &c. Neither is the difficulty greater here in believing against our senses than in believing the young man an angel (Mark xvi. 5. Matt. xxviii.), the dove and fiery tongues, the Holy Ghost (Matt. iii. 16. Acts ii. 4.), on God's word, when to our senses they appear otherwise; viz. *A young man, a dove, and fiery tongues.* God's word here, as in the sacrament, and all other mysteries of faith, makes things infinitely surer to us than our senses; for, alas, how often and easily are our senses deceived! while God's word can never deceive us, to which, when known to be God's word, we are always to submit.

5. Q. *When is made the change of bread and wine into the body and blood of Christ?* A. "As soon as the consecration is ended, of bread is made the body of Christ," says St. Ambrose, l. d. Sac. c. 4. and though there remain the same appearances, and the same accidents, as before consecration (as figure, colour, taste, smell, &c.), yet the change being only in

the substance of bread and wine, and substance not being the object of any sense, but of the understanding, our adversaries might farther see how erroneously they conclude that the evidence of our senses are against transubstantiation, seeing accidents, not substance, are the proper objects of our senses; and though, in ordinary cases, our senses give sufficient direction to our judgment, yet where God's extraordinary and miraculous power intervenes, our judgment is to be guided by God's word, which cannot deceive us and not by our senses, which are often deceived. Since, then, Christ assures us, "This is my body," &c. we must hear and believe him; believe that to be literally true what he has said it is; and as the church has ever so understood and delivered the belief thereof, with a practice ever conformable thereunto, we therefore have little regard to the frivolous objections which logic or philosophy advances against us, since it is confessed by all to be above the utmost reach of their inquiry. A good Catholic, of no great reading, must say within himself, "If I had lived in the time of the Arians, I might have heard many arguments against Christ's being God, which I could not answer, some from philosophy, and many from scripture misapplied; but I must not therefore have left the faith of the church for that of the Arians; so, living now among Protestants, where I hear so much against the blessed sacrament, though I cannot answer all their arguments, I am resolved, with God's grace, to hold fast to my faith, which is, and was, the faith of the church before any of them appeared in the world."

6. Q. *What is the sum of our belief about the*

eucharist ? *A.* We believe, that by the words of consecration the substance of the bread and wine is changed into the body and blood of Jesus Christ; the accidents of bread and wine (as taste, colour, &c.) remaining unchanged and without a subject: that under each form is truly and really the body, blood, and soul of Jesus Christ, as also the divinity, which by the hypostatical union is inseparable from all those parts: that he who receives under one kind, receives whole Christ as much as if he received both. That by dividing the species the body of Christ is not hurt, but remains entire under the least particle.

Wheaten bread, and wine of the grape, is the matter of this sacrament; the words of consecration are the form, its minister a priest only, because he is by ordination a successor of Christ's disciples, with authority to do as Christ did: "Do this in commemoration of me."

7. *Q. Which are the effects of this sacrament?* *A.* It produces in the soul of a worthy receiver an increase of sanctifying grace, so much the more than others, as it surpasses them in excellency and dignity; it preserves and increases the fervour of charity, and applies to the soul the merits of Christ's passion as our spiritual food; it enables us to labour for heaven, and, as a remedy against sin, unites the worthy receiver to Jesus Christ. "He that eats my flesh, and drinks my blood, abides in me, and I in him, &c. He that eats me, the same shall live by me," John vi. 56.

8. *Q. To receive the effects of the holy eucharist, is it necessary to receive under both kinds?* *A.* No; for, as I told you, under one kind we receive whole

Christ, and consequently as much under one as under both. Christ plainly asserts the sufficiency of one kind. "He that eats this bread shall live for ever," John vi. 51, 58. Christ gave it in one kind to his two disciples going to Emmaus, who "knew him in breaking of bread," (Luke xxiv. 35.) where there is no mention of the cup, as there is not Acts ii. 42. xx. 7. &c. where the apostles are taught to have communicated the people in one kind only, seeing the breaking of bread, in the Acts of the Apostles, is always understood of the communion, which, even in the primitive times, was received in one kind only; 1. by the solitaries in the desert; 2. by the sick; 3. by persons on a journey; 4. by infants; 5. by the abstemious, &c. This shews the ancient church believed it good and lawful to receive in one kind, and that though Christ gave the communion to his disciples, under both kinds, saying, "Drink ye all of this," yet, as the power of consecration Christ then gave to his disciples is not to be extended to the laity, so neither the command of drinking, which he gave at the same time: thus we understand other commands of Christ, as "Go and teach all nations; receive the Holy Ghost, whose sins ye forgive, they are forgiven," &c. are only said and given to his disciples and their successors, and not at all intended or directed to the people. The church, therefore, for preventing the many irreverences, inconveniences, and difficulties occurring in the frequent dispensation of the cup, has ordered the communion to be given only in one kind, as well to priests or bishops, when they do not consecrate, as to the laity; for priests are only allowed to receive

in both kinds when they consecrate, being only then to do herein, as Christ had done, to more lively represent Christ's death and passion: wherefore it is for the sacrifice, that both kinds are necessary, and not for the communion, whose effects are as fully (with whole Christ) received under one kind as under both. This also the Greek church confesses, and never blames the Latin church for giving the communion under one kind, judging that a matter of mere discipline, which the church may alter, according to different circumstances, as she has done.

9. Q. *With what dispositions is one to receive?* A. With a lively faith, and distinct knowledge of what God's church believes and teaches, concerning this sacrament; with a conscience free from all mortal sin; with a pure intention, chiefly to honour God, to be united to him, to receive an increase of grace the better to serve him, to satisfy for past sins, to work his salvation, &c. and not out of any human motive; approaching, like the publican, with detestation of all sin; with love and devotion; with the nuptial garment, otherwise to be cast "into utter darkness," Matt. xxii. 13. "For he that eats and drinks unworthily, eats and drinks judgment to himself, not discerning the body of our Lord," 1 Cor. xi. 29. As for bodily dispositions, one must be fasting from midnight, approach in decent apparel, with modest and reverend deportment, without any superfluous affectation. At the shewing of the sacrament, let us, with an humble heart, acknowledge our own unworthiness, receive with head erect, eyes cast down, mouth moderately open. the tongue

extended to the outside of the lower lip; let the host be let down without chewing it; if it stick to the roof of the mouth, patience must be had, till moistened it may be let down without touching it with the finger: let the head and body continue upright, quite without motion, sighing, groaning, &c. and remain after without spitting for a quarter of an hour, in prayer, thanksgiving, and such pious affections as become a devout soul.

10. *Q. When ought we to receive this sacrament? A.* It being instituted for our spiritual good ("Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you," John vi. 53.), we should often have recourse thereto, the neglect whereof is the neglect of our soul's good, especially at the approach of death, when we have most need of sustenance for our languishing soul. All are to receive once a year, about Easter, under pain of excommunication, unless such as are not able to discern the body of our Lord. They who are in danger of death by sickness need not be fasting, and may receive at any time; but those in health must be fasting, whose usual time of communicating is at mass.

CHAPTER V.

OF MASS, OR THE SACRIFICE OF THE EUCHARIST.

1. *Q. What is meant by Mass? A.* By the word mass, which word St. Ambrose, and other ancient

fathers used, and was continued in the first liturgy, after the change of religion here, set forth in Edward the sixth's reign, we only mean the performing as to this point, that which Christ did at his last supper, when he gave to his apostles, and by them to their successors, power and command of taking, offering, and consecrating bread and wine into his body and blood, in remembrance of his death and passion upon the cross. The performing, then, what Christ did, and ordered to be done, at his last supper, is called Mass; and is that unbloody sacrifice which Christ, at his last supper, instituted and commanded to be done, wherein is offered, as in that, to God, Christ's sacred body and blood, by a lawful priest, under the species of bread and wine; commemorative of that bloody sacrifice offered for all upon the cross, which is propitiatory for the living and the dead. This oblation, or Mass, has been performed, frequented, and acknowledged by all the faithful from our Saviour's time, and never questioned, but of later years, and by such only as have been separated from God's church.

This sacrifice of the eucharist was foretold by the prophet Malachi, chap. i. ver. 11. "From the rising of the sun, even to the going down of the same, great is my name among the Gentiles, and in every place there is a sacrificing, and there is offered to my name a clean oblation," &c. as in the unbloody sacrifice of the eucharist, daily offered every where, from east to west. The same was long before prefigured by the sacrifices of the old law, more particularly by the paschal lamb, which the Israelites were obliged not only to eat, but also to offer as a sacrifice,

"Thou shalt sacrifice this passover to our Lord," Deut. xvi. 2. &c.; but most excellently and remarkably in Gen. xiv. 18, where Melchisedeck, king of Salem, brought forth bread and wine, for he was the priest of God, most high, &c. This figure David applies to Christ: "Thou art a priest for ever, according to the order of Melchisedeck," Psalm cix. 4.; as doth St. Paul Heb. vii. 17.; and therefore, Christ Jesus, "a priest, according to the order of Melchisedeck," having eaten with his apostles, in the night he was betrayed, the Jewish pasch, (which, being a sacrament and sacrifice, was a lively type of this) to substitute, in the place of those figures, that truth which had been represented by them, and so put an end to the old law, ("For the priesthood being changed, there also is made of necessity a change of the law," Heb. vii. 12.) "Taking bread, he gave thanks, and brake, and gave to them, saying, This is my body, which is given for you; do this for a commemoration of me," (Luke xxii. 19.) Where Christ doth not say, given *to you*, but *for you*, to shew that he first offered it to God a sacrifice to be continued in the church to the world's end: "Do this for commemoration of me," commemorating thereby "the death of our Lord until he come," 1 Cor. xi. 26. This is in the new law the only proper sacrifice, which is, and ever was, the highest and most essential act of religion; the most honourable to God, and the most profitable to man; wherein Christ Jesus is both chief priest and victim, who offered his body and blood to his Father, under the species of bread and wine, and gave it under these forms to his disciples, whom then he ordained

priests, and commanded them and their successors to do the same: "This do," says he, "in remembrance of me:" which words were only directed to priests, commanding them to do what he had done, in memory of him; whose death is as really commemorated, and as truly represented by a separate consecration of his body and blood, as if his blood was now as visibly shed upon the altar as once it was upon the cross. In this unbloody manner both priests and people offer him to his eternal Father, to signify and profess that he is the Father of all things, and the sovereign Author of life and death; and because their own lives are as much at his disposal, they also offer themselves together with him, and conclude their offering with a real or spiritual communion of the sacred victim which is offered for them. It is then a commemorative sacrifice by Christ's institution, and propitiatory also: "For this is my blood of the new testament, which shall be shed for many, unto remission of sins," Matt. xxvi. 28. And seeing our Saviour declares the thing offered in this sacrifice of the eucharist the same as on Mount Calvary upon the cross, being here as really and truly present as there, though in a different manner, we should daily thank God for giving us an altar and sacrifice, "whereof they have not authority to eat who serve the tabernacle," (Heb. xiii. 10.) not doubting of its virtue and efficacy for constantly applying to us the merits of Christ's passion, and obtaining graces and helps to work our salvation, if we obstruct not the same, when offered to God for us by his priests. "For every high priest, taken from among

men, is appointed for men in those things which pertain to God, that he may offer gifts and sacrifices for sins, who can have compassion on them that are ignorant and err, because he himself is compassed with infirmity, and therefore he ought, as for the people, so also for himself, to offer for sins," Heb. v. 1.

When Egeas urged St. Andrew the apostle, to sacrifice to the gods, he answered, as his disciples write of his passion; "I daily sacrifice to Almighty God, the only and true God, not the flesh of bulls, nor the blood of goats, but an immaculate Lamb upon the altar; whose flesh after the believers have eaten, the lamb which was sacrificed remains entire and alive."

In the second age, Iræneus (l. 4. adv. Hær. c. 32.), writes, "He took bread, &c. saying, 'This is my body;' and likewise he confessed the chalice &c. to be his blood, and taught the new oblation, which the church receiving from the apostles offers to God through the whole world."

In the third age, St. Cyprian (l. 2. Ep. ad Cecil.), writes, "If Jesus Christ offered himself a sacrifice to God the Father, and commanded this to be done in commemoration of him, certainly the priest, &c. then offers a true and perfect sacrifice in the church of God."

In the fourth age, the fathers in the first general council of Nice (c. 18.), say, "It is brought to the holy council, that in some places and cities, deacons administer the eucharist to priests; neither rule nor custom has delivered, that they who have no power to offer sacrifice, may give the body of Christ to those who offer it."

In the same age, St. Ambrose, writing to Marcelline, says, "I began to say mass," &c.

In the same age, St. Gregory Nysen (*Orat. de Res.*), writes, "Our Lord, preventing the violence of the Jews, offered himself a sacrifice, being both priest and lamb; but you will say, 'When was this done?' Even then, when he gave his family-friends his body to eat, and his blood to drink, and what he himself did, the same he commanded his ministers to do."

In the same age, St. Chrysostom (in 2. ad Tim. 1. Hom. 2.), writes, "That oblation, whether Peter, whether Paul, or any priest, of what merit soever offer it, is the very same which Christ himself gave to his disciples, &c. For as the words which Christ spoke are the very same which priests also pronounce, even so the oblation is the same." Item, (Hom. 17. in Ep. ad Heb.) "Do we not offer every day? Yes, truly, but in memory of his death, and his host is one, not many."

In the fifth age, St. Austin (in his 22d book of the City of God, c. 8.), writes, "One of our priests went; he offered the same sacrifice of the body of Christ." Item. Serm. 25. on Sunday, he says, "Let no one separate himself from the sacred oblation of mass." See how he prays in the eleventh chapter of his Manual.

In the sixth age, the fathers in the council of Agatha (c. 3.), say, "We command, &c. the seculars to hear an entire mass, so as that the people presume not to depart before the priest's benediction."

The constant practice of priests saying mass, in all nations converted to Christ's faith, and of the people every where assisting and communicating

thereat, makes it needless to cite any more out of fathers, councils, or ancient liturgies, especially since, from the conversion of this nation till the change of faith and religion in the days of Edward the sixth, was mass every where celebrated ; and even yet in our statute books remain recorded, "The celebration of the Lord's supper, commonly called Mass," 2 Edward VI. 6.

2. *Q. Who have power to offer and celebrate this holy sacrifice of the mass ?* *A.* Priests only ; because they only are, by ordination, successors of Christ's disciples, with authority to do as Christ did ; and therefore they only have power given to offer and celebrate this holy sacrifice, and order to distribute it to the people. "For every high priest, taken from among men, is appointed to offer gifts and sacrifices for sins," &c. Heb. v. 1. &c.

3. *Q. For what is this sacrifice offered ?* *A.* This being the most acceptable oblation, representing anew to God all Christ's satisfactions and merits, which it applies, we offer the same to honour God, to acknowledge his sovereignty over all creatures and our subjection, to appease his wrath provoked by sin, and to render due thanks for all benefits, both spiritual and temporal ; for which end, they who offer with the priest, and assist devoutly at mass, may derive unto their souls great benefit by a real or spiritual communion in the sacrifice offered by the priest for the same intention.

4. *Q. For whom is mass offered ?* *A.* For all the living, and also for the relief of all the souls in purgatory.

5. *Q. Has it been always the belief of the church*

that the sacrifice of the mass, prayers, and other good works, offered to God for the relief of the souls in purgatory, avail them ? A. Yes ; she has manifested this by her constant practice in giving alms, offering prayers and the sacrifice of the mass for the relief of the souls in purgatory ; for the relief whereof is appointed a yearly day called All-Souls'-Day, whereon mass and office for the dead is said by all priests, and alms more plentifully given for deceased friends, and all souls in purgatory ; which custom of praying for the dead was anciently and is still continued among the Jews, and is recorded 2 Mac. xii. that money was sent to procure prayers for the deceased, and concluded to be "a holy and good thought to pray for the dead," &c.

In the second and third age, Tertullian (1. d. Cor. Mil. c. 3.), writes, "We make oblations for the dead."

In the third age, St. Cyprian (Ep. 66. ad Cle. et Pleb.), writes, "The bishops, our predecessors, &c. decreed, that no Christian dying, should by will leave any priest, guardian ; and that in case any should do this, no prayer should be said for him, nor sacrifice offered for his soul's rest."

In the fourth age, St. Cyril of Jerusalem (Cat. Mist. 5.), writes, "Then we pray for the holy fathers and bishops deceased, and for all such as have died among us, firmly believing that those souls find relief for whom is offered the prayer of that holy and awful sacrifice which lies upon the altar."

In the same age, Epiphanius (Her. 75.), writes, "The prayers which are offered for the dead are advantageous to them."

In the fourth and fifth age, St. Chrysostom (Hom.

41. in ep. ad Cor.), writes, "Who can doubt but the oblations we make, for such as are deceased, bring relief to them? Let us, therefore, with all cheerfulness, assist those that are dead, and pray for them." Item. (Hom. 3. in Ep. 1. ad Phil.) "It was not in vain instituted by the apostles that a commemoration should be made for the dead in the venerable and dreadful mysteries," &c.

In the fifth age, St. Austin (l. d. Cur. p. Mor. c. 2.), writes, "The authority of the whole church, which is evident in this practice, is of no small weight; where, among the prayers that are said by the priest at God's altar, a recommendation of the dead is recited in its place." In the fourth chapter, he adds, "Supplications for the souls departed are not to be omitted," &c. Item, (Ser. 32. d. Ver. Apos.) he says, "Without all doubt, the dead are helped by prayers of the holy church, and the wholesome sacrifice and alms which are exhibited for their souls' relief," &c. In his ninth Book of Confessions (c. 11.), he relates his mother's dying request: "I only beg of you, that you will remember me at the altar of our Lord." "When dead," says he, (c. 12.) "the sacrifice of our redemption was offered for her." He prays thus: (c. 13.), "I beseech thee now, for the sins of my mother, &c. Forgive her, &c. Let her rest in peace," &c.

The council of Carthage, in the fourth age (c. 29.), approved in the sixth general council in Trullo, orders, "If, in the afternoon, there be made a commemoration of the dead, let it be only by prayer, if they who do it have dined."

The fourth council of Carthage, in the fifth age

(c. 79.), orders, "Penitents, dying in a journey, or at sea, where they cannot be assisted, let them be remembered both in prayers and sacrifices."

In the sixth and seventh age, St. Isidorus Hispal. (l. 1. d. Off. Eccl. c. 18.), writes, "The practice of offering sacrifice for the repose of the faithful departed, and praying for them, we believe has been delivered by the apostles, in as much as it is observed over the whole world; for the catholic church professes this every where, which would not give alms, or offer sacrifice to God for their souls, did she not believe that the faithful departed are capable of obtaining remission of their sins: hoping the best, the church prays for all such as die in her with marks of repentance; knowing, that if the souls for which prayers are offered be not capable of relief, yet the prayers of the faithful will not be lost before God, who is the faithful rewarder of charity, though it happen to be misapplied."

This general belief, that alms, prayers, and the sacrifice of the mass, are available for the dead, confirmed by a general and constant practice of the faithful in all ages, establishes an assured belief of a purgatory, or some third place, wherein the dead detained may be assisted by alms, prayers, or suffrages of the faithful. This place cannot be heaven into which "there shall not enter any defiled thing, (Apoc. xxi. 27.) and whose inhabitants always see, and enjoy all they can wish of happiness, so need not our prayers to make them happy. Nor can this place be the hell of the damned; for out of hell there is no redemption, being sentenced into "everlasting fire," Matt. xxv. 41. There must be then

some third place, whence souls capable of assistance may be delivered. "Thou shalt not go from thence, till thou repay the last farthing," Matt. v. 27. Hence may be inferred some third place distinct from heaven and the hell of the damned, who are sentenced, as said, "to everlasting fire," Matt. xxv. 41. "The fire shall try every man's work of what sort it is," &c. "If any man's work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire," 1 Cor. iii. 13, &c. By a purging fire, as the fathers understand it, of which St. Austin writes, (Hom. 16. ex. l. 50. Hom.), "Those who have done things deserving temporal punishment shall pass through a certain purging fire, of which the apostle speaks, 'He shall be saved, yet so as by fire.'" Item, on the 37th Psalm, he says, "This fire shall be more grievous than whatever man can suffer in this life. Hence he prays, Purge me in this life, and render me such as may not need the mending fire, being for them that shall be saved, yet so as by fire."

Though God, in his merey, remits to true penitents the eternal punishment due to sin, yet he ordinarily, by his justice, requires some temporal punishment to be undergone, as he did of David, after he had forgiven his sin (2 Sam. xii.); of the Israelites, who, though pardoned for murmuring, &c. yet were excluded from the land of Canaan (Num. xiv.); of our first parents, whose sin, though pardoned, made them, and us, feel the smart thereof; which might induce our adversaries to see the necessity of some third place, where the divine justice might be satisfied, seeing few die but who either are guilty of some lesser offence;

("For seven times a day shall the just fall," Prov. xxiv. 16; and "there shall not enter into heaven any polluted thing," Apoc. xxi. 27); or have not fully satisfied for all punishment due to former sins, for which satisfaction is somewhere to be made till "the last farthing be paid," (Matt. v. 27.) Now, in heaven, there is no suffering; nor from the hell of the damned, any deliverance; so that there must be some third place which we call purgatory, which is neither heaven nor hell, where satisfaction may be made during God's pleasure. Till our Saviour's death and resurrection, the gate of heaven was shut against all mankind; those, therefore, that died before, without repentance, and in the state of mortal sin, went to the hell of the damned, as all such do now: if they died in the state of grace, but had not satisfied for their past sins, they went to purgatory; those that had made satisfaction (whether in this life or in purgatory) went to "Abraham's bosom;" (Luke xvi.) a place of ease in comparison of the other two places; because no pain of sense was there, but only with tedious delays, and doubtful how long it might be before their deliverance, they patiently waited the coming of the Messiah to set them at liberty, and lead them to see the face of God for ever. When the veil of the temple was rent asunder, at the death of Christ, then the time drew nigh for man to enter into heaven, the holy of holies; but before, "the way of the holies was not manifested, the first tabernacle yet standing;" they under the old law died, not having "received the promise," nor were they "made perfect" (their souls in no consummated state of bliss)

without it under the new law. See Heb. ix. 8. xi. 40. Hence it was that the prophets longed so much for the coming of the Messiah with great earnestness, begging he would come quickly, and make no delay; but so much haste had been needless if heaven was open to them before, or if they might have been made perfect without it under the new law. The prophets could not pretend to a privilege above their great patriarch Jacob, who believed that neither he himself nor his innocent son Joseph were to go to heaven till the Messiah came. In his great anguish of mind for his son's supposed death, he said (Gen. xxxvii. 35.), "I will descend mourning to my son in hell," or to a place below, where spirits are kept under the earth for so, the word *infernus* or *hades* signifies. Protestants turn it, "I will go down to my son in the grave;" but the sense will not bear it; for how could Jacob think of going to his son in the grave, when he was persuaded his son was not in the grave, but torn in pieces by a wild beast? His meaning must have been, that he would descend to the spirits below, and there abide with his son: not in the hell of the damned, for Jacob was too holy to harbour any despairing thought, but alluded to some other place, under the earth, among just souls, where (says St. Jerome in Zach. in Ephes.) they expected the coming of the Messiah to bring them to heaven. Protestants here term the word *infernus* a grave, to avoid *limbus*; and yet in the Creed, where the same word is used, they term it hell, which, likewise, makes against them; for if our Saviour's soul (as the Creed says) descended into hell, it could not be into the hell

of the damned, from whence there is no redemption; but it must be in some third place where just souls were detained, call it by what name you please. From this descent of Christ's soul into hell, and from many places of scripture, St. Chrysostom, St. Jerome, St. Gregory, St. Bernard, St. Anselm, and most of the ancient fathers, conclude, that none went to heaven till Christ appeared there in human nature, our Head first, and then we (his mystical body) were to follow after. Heaven was purchased for us by the precious blood of Christ, his blood was the price, and who takes possession of a purchase till the price is paid? The hymn *Te Deum* (attributed to St. Ambrose and St. Austin), read in Protestant churches as well as in ours, is very plain to this point; it says, according to their translation, "When thou hast overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." If, when he overcame death (which was at his resurrection) he opened heaven to all believers, sure it was opened to none before. As hard as this doctrine may seem to the Protestant reader, it is not near so hard as the doctrine of their own Calvin, who most erroneously held, that for Adam's transgression no souls go to heaven before the day of judgment. The holy fathers, therefore, deceased under the old law, went to Abraham's bosom, or to *limbo* (as we commonly call it); hither our Saviour's soul descended after his death, and here his soul remained till the third day; when, rising again, he let forth those captives (Zach. ix.), and at his ascension presented them to his eternal Father as so many rich spoils

or trophies taken from principalities and powers,
Col. ii.

But now, thanks to our blessed Redeemer, the way of the holies is open to us Christians ; it is one of the charters, or great privileges we have under the new law, that we may go straight to heaven, if we will but live as we ought ; "Whereas," says St. Jerome, "those dying in the old law, their souls went *ad inferos*," to places below, under the earth. Baptized infants, dying in their innocency, have always the benefit of this charter, they go straight to heaven ; which should make parents rejoice, rather than weep, when their children die very young ; besides them, innumerable martyrs, whose souls, immediately from the scaffold, are called to heaven, to receive a crown of glory ; and many others, especially in the earlier times of Christianity, when they did great works of charity ; when, rejoicing, they underwent many tribulations for Christ, and lived more exactly to the gospel rule ; nay, who dare be so presumptuous as to judge, that within the large bounds of the Catholic church there is not now a conspicuous number of these happy souls, could they be seen altogether, were they not dispersed for the good of the world, here and there set up as so many lights to those that walk in sin and darkness ; but because, generally speaking, we do not live up to what we profess, we should often remember, though there is no *limbus patrum* for us Christians, there is a hell of the damned for such as live and die wickedly, and a purgatory for those, that, dying in a state of grace, have been more or less negligent in their duties, and upon a good

foundation of faith have built hay and stubble, which (let us not deceive ourselves) must all be consumed before we can come to heaven, where is to be seen neither hay, nor stubble, nor dross; all the souls in heaven are as double refined gold taken out of the furnace. The belief of this should make us live better than we do, and move our charity for our deceased friends, whose cries are represented to us in the words of Job ix. 21: "Have pity on me, have pity on me, at least you my friends, because the hand of our Lord hath touched me."

6. *Q. How may the laity apply the sacrifice of the mass for the living and the dead?* *A.* By devout assisting thereat, and offering the same with the priest, or by procuring mass to be said for their intention. The council of Florence says, "We define, if they shall depart penitent in God's favour, before they shall have satisfied, by worthy fruits of penance, for their commissions and omission, that their souls are purged with the pains of purgatory; and that they may be freed from such pains, the suffrages of the faithful, viz. the sacrifice of the mass, prayers, alms, and other works of piety, are available; which the faithful are accustomed to do for the faithful, according to the ordinances of the church."

7. *Q. Are we obliged to hear mass except on Sundays and holy days?* *A.* No; yet, seeing mass is one of the most effectual means to honour and thank God for all his benefits, to obtain pardon for sins, and grace to avoid the same, he seems to have little love for God, or care for his own soul, who omits to hear mass, when he has the opportunity. "If,"

according to Venerable Bede, “the priest who, without just cause, omits to say mass, on his part deprives the Holy Trinity of true praise and glory, the angels of joy, sinners of pardon, the just of much aid and grace, the souls in purgatory of relief, the holy church of the spiritual benefits of Jesus Christ, and himself of special cure and remedy ;” let each judge what spiritual benefits he may lose, when, without a just let, he omits to hear mass.

8. *Q. What is prescribed to hear mass worthily? A.* We must come thereto with a lively faith, with a pure intention to honour and acknowledge thereby God’s sovereignty over all, and our own subjection ; to thank him for all his benefits ; to beg pardon, and satisfy for all sin ; to implore God’s assistance in all just necessities (the ends for which mass is offered) ; if thus we assist thereat, with an humble and contrite heart, with a lively memory of Christ’s passion and God’s holy presence, with devotion and attention to the sacred mysteries, our service will be most acceptable to God, and beneficial to our own souls.

CHAPTER VI.

OF PENANCE.

1. *Q. What are we to believe of the fourth sacrament? A.* The fourth sacrament, says the council of Florence, is penance ; whose matter is, as it

were, the acts of the penitent, which are distinguished into three parts ; whereof the first is a hearty contrition, to which is required, that one be sorrowful for the sin committed, with a purpose of not sinning again ; the second is oral confession, whereto belongs, that a sinner confess all his sins he remembers to his own priest ; he third is satisfaction for sins, according to the determination of the priest, which chiefly is made by prayer, fasting, and alms.

The form of this sacrament is, I absolve thee, &c. The minister of this sacrament is a priest, having authority to absolve, either ordinary, or by commission of his superior. The effect of this sacrament is absolution from sins.

True repentance, though it was always, and ever will be, a virtue necessary for sinners, yet never was it a sacrament till our Saviour was pleased to make it so, for remission of sins committed after baptism, whereby the baptized are restored to God's grace, after they have lost the same by mortal sin, if they be truly penitent, confess their sins, and do penance for them ; seeing, Christ assures, "Whose sins you shall forgive, they are forgiven," John xx. 22.

2. *Q. How many things are requisite in the sacrament of penance in respect of the sinner ?* A. First, that he conceive a true sorrow for having offended so good a God, and make a firm purpose never more to offend him mortally in any kind whatever ; who, as he is the supreme good above all that is lovely, so sin is the supreme evil above all that is hateful ; and, therefore, as God is to be loved above all that is good, so is sin to be hated above all that is evil ; and as the measure of loving God, according to St.

Bernard, is "to love him without measure," so, like wise, the measure of hating sin, is to hate it without measure. "Turn to me with all your heart, &c. and rend your hearts and not your garments," Joel ii. 12. "Cast away all your prevarications wherein you have prevaricated, and make to yourselves a new heart, and a new spirit," Ezek. xviii. 31. "Except ye repent, you shall all likewise perish," Luke xiii. 3. "Repent, therefore, and be converted, that your sins may be blotted out," Acts iii. 19.

As the council of Florence requires contrition in the penitent, so doth the council of Trent (Sess. 14. c. 3.) define, contrition, confession, and satisfaction, as in the penitent, are required by God's institution to the integrity of the sacrament, and to the full and perfect remission of sins. Item, c. 4. "Contrition, which is the chief among the said acts of the penitent, is a sorrow and detestation of the heart for sin committed, with a purpose of sinning no more;" which if the penitent has not before or at absolution, he receives no remission; nor will his confession avail him, for want of due requisites, but becomes sacrilegious, and increases his sins.

Neither can the sinner be truly penitent, unless he resolves to confess his sins to God's priest, to submit himself to him as to his judge, and to accept of any reasonable satisfaction imposed by his authority; because God requires this of him, and only on these terms has empowered and authorized priests, the apostles' successors, to remit sin. "Receive the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose you shall retain, they are retained," John xx. 22, &c. For remission of a crime, even

reason requires that one should confess it, and make the quality of the crime manifest to him who is to remit it ; that is, to his judge, who should not pronounce sentence of absolution, till, after having knowledge of the fault, he has judged of the nature of the crime. Now Christ, having constituted priests judges under him, investing them with power and authority to remit and retain sins, to absolve sinners that are truly penitent, from their sins, which is a judicatory act, has thereby given them power and authority to take cognizance of their sins, to judge whether they ought to be absolved or not, and what remedies to appoint for their cure (priests being both judges and physicians) ; and, by consequence, has obliged such as after baptism have sinned, and desire to be freed and cured, to entirely confess their sins to a priest, who has no other way, but by their confession, to know and judge of their consciences, of the state and condition of their soul ; which, as judges and physicians, they ought to know, before they give absolution, or can prescribe fit remedies. "Confess, therefore, your sins one to another, and pray for one another, that you may be saved," James v. 16. "Go shew yourselves to the priests," Luke xvii. 14. Shew your sinful and leprous souls by a sincere confession, imitating the primitive and new converted Christians, of whom it is recorded, "Many that believed came confessing and declaring their deeds," Acts xix. 18. Wherefore "be not ashamed to confess thy sins," Eccl. iv. 31. "If we confess our sins, God is faithful and just to forgive us our sins," 1 John i. 9.

As I told you, in another place, if confession had

not been from the apostles' time believed as commanded by God, the primitive Christians, and all successively within the church, of what rank and condition soever (it being so repugnant to flesh and blood), would never have submitted thereto, as we find has been, by an universal practice, through the Christian world from the apostles' time.

Protestants own this ancient practice, and a power left in the church to forgive sin, and not only recommend confession in the exhortation for preparing for communion, but in the rubric, at the visitation of the sick, urge a special confession and absolution as follows: "Our Lord Jesus Christ, who has left power to his church to absolve all sinners, &c. by his authority committed to me, I absolve thee from all thy sins, in the name of the Father," &c. Where Protestants acknowledge a power in priests to forgive sins, as they do by the form of their ordination; and why they do not frequent confession, let them consider how they can answer it to God.

For remission of sin by penance and confession, some of the ancient fathers are here cited.

In the second and third age, Origen (*Hom. in Lev.*) writes, "By penance there is remission of sins, though hard and laborious, when a sinner washes his bed with tears, &c. and is not ashamed to confess his sins to our Lord's priest."

In the third age, St. Cyprian (*Ser. d. Lap.*) writes, "Though they were not guilty of wickedness, yet, because they had thought thereof, they confess to God's priests this very thing with regret and sincerity, they discover the secret of their conscience, they unfold what oppresses their mind, and seek a

wholesome remedy for their wounds, &c, whilst satisfactions and remission made by priests is acceptable before God."

In the fourth age, St. Basil (in Reg. Brev. q. 288.) writes, "We must necessarily confess our sins to those who are intrusted with the dispensation of God's mysteries."

In the same age, St. Ambrose's two books of penance against the Novatians, afford sufficient instance for confession, as doth his "Exhortation to Penance."

In the same age, the fathers in the council of Laodicea, confirmed in the sixth general council, declare, "They who have fallen into divers sins, and by prayer, and confession, and sorrow for their sins, manifest a perfect conversion, a time of penance is to be assigned them," &c.

In the fifth age, St. Leo (Ep. 82.) writes, "Jesus Christ, mediator between God and man, hath given his power to the ministers of his church, to appoint penance for those who confess, and receive them to the participation of the sacraments, by the door of reconciliation," &c.

In the same age, St. Austin (Hom. 48. Exod. l. c. 3.) says, "Do penance, such as is done in the church, that the church may pray for you. Let none say, 'I repent in private,' &c. Then to no purpose was it said, 'Whatsoever you shall loose upon earth, shall be loosed in heaven.' Then to no purpose were the keys given to the church of God. We make void the gospel," &c.

3. Q. *What must one do to make a good confession?*

A. If for any defect, or other account, a general

confession is to be made, one should for some days, as affairs will permit, separate from all that may obstruct so good a work, attending to prayer, fasting, due examination of conscience, &c. ; the table of sins may be a help for a particular or general confession, before either of which, one should earnestly beseech God for an humble and contrite heart ; for a lively memory of the number, and foulness of his sins ; for resolution to confess them, and for doing all necessities for his reconciliation with God ; whereto is required a right intention to perform this duty purely for God's honour, and his own soul's good.

Having examined his conscience with all quietness of mind, and with as much care as he would use in a matter of great importance and of equal difficulty ; having considered how oft he has mortally offended, by thought, word, or deed ; how oft he has occasioned others to sin ; how he has kept God's commands, and complied with his particular duties ; having called to mind what company he has kept, what places he has frequented, what evil habits he has continued in, with all other aggravating circumstances, he must detest, with an humble and contrite heart, all the sins of his whole life, for having thereby offended God, beg God's pardon for them, and resolve never more to offend him mortally.

Then coming to, and kneeling, if he can, before his confessor (having asked and received his blessing), he says his *confiteor*, till "through my most grievous fault ;" expressing, then, the time of his last confession, his calling, or state of life, he must humbly and plainly confess all his mortal sins, whether by thought, word, or deed, with all their aggravating

circumstances. If he cannot remember all his mortal sins, he must confess the time, how long he lived therein, the occasion and custom thereof, how oft a month, week, day, &c.; whether he yielded to sinful suggestions, or consented thereto, as oft as the occasion offered; whether his will was to sin oftener than he did; how long he resolved to commit such a sin, &c. Having ended his confession, he may conclude thus: "These are what I can call to mind; for which, and for all the sins of my whole life, I am heartily sorry, I beg God's pardon, and the church's absolution and penance."

Then he says, "Therefore, I beseech thee, blessed Virgin Mary," &c. Having received the priest's advice, penance, and absolution, he returns thanks to God, and performs his penance.

Let all observe, who confess without due examination of conscience; without due contrition, or sorrow for their sins; without real purposes of amendment; without an entire and true confession; without quitting the ill habits of mortal sin, and the near occasions thereof; without reconciliation with their adversaries; without restitution (if they are able) in case of great injury, or damage done, either in goods, or good name, &c.; such receive no absolution from God, but add to their guilt, by sacrilegiously abusing Christ's holy institute.

All have a repugnance and difficulty to confess their sins; but what brought the primitive Christians, and all the faithful in succeeding ages, to confess entirely their sins to God's priests, must bring us to confess that it is, first, a firm belief that confession is the appointment of God, without observing which,

there can be no reconciliation. "Unless you do penance, ye shall all perish," Luke xiii. 3. "If we confess our sins, God is faithful and just to forgive us our sins," 1 John i. 9. Secondly, that to confess our sins is the way to obtain God's grace, and to rejoice heaven. "There shall be joy in heaven upon one sinner that doth penance," Luke xv. 7. Thirdly, that we cannot conceal from God and his angels our sins, which, without confessing, will ruin our souls. "Confess, therefore, your sins one to another, that you may be saved," James v. 16. Fourthly, that at the day of judgment our sins shall be manifested to all the world, to our eternal shame and punishment, if we neglect to confess them here with a penitent heart. Fifthly, that our confession is not for our condemnation, but absolution: "Whose sins you shall forgive, they are forgiven," &c. John xx. 23, &c. Sixthly, that though it has been shameful to commit sin, and be a slave to it, yet it is always honourable to repent, to confess, and gain a victory over it. Seventhly, that our confessor can never be scandalized at our past frailty, when he is edified with manifest signs of true repentance. Lastly, that it is infinitely better to confess our sins in the ear of a priest, who is obliged, under the greatest punishment, not to discover any sin confessed, than to have them laid open at the day of judgment, to our eternal confusion, shame, and suffering in hell fire. "Which of you can dwell with devouring fire? which of you shall dwell with everlasting heats?" &c. Isaiah xxxiii.

4. Q. *Is satisfaction a part of penance required in the penitent?* A. Yes, as may be seen in the councils of Florence and Trent, before cited: and it consists in an

humble acceptance, and faithful performance of such pious works as are enjoined by the confessor, in testimony that he desires and seeks to satisfy for his offences by worthy fruits of penance, as God requires, and shall enable him, heartily crying to him, "Have patience with me, and I will repay thee all," (Matt. xviii. 26.) according to my poor abilities: "For if the will be prompt, it is accepted according to that which it hath, and not according to that which it hath not," 2 Cor. viii. 12. God accepts our imperfect abilities according to the largeness of our heart, and not according to the straitness of our power. Thus, though we be not "sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is of God," 2 Cor. iii. 5; "Yet I can all things in him, that strengthens me," Phil. iv. 18. "Do, therefore, worthy fruits of penance," Matt. iii. 8. Making daily an oblation of all good works done or suffered in satisfaction for sins, as is intimated by the confessor, after having enjoined penance, by saying, "The rest I remit to Christ's merits, and your good endeavours;" reminding us, that besides the performance of the sacramental penance enjoined, the virtue of penance must be kept in use, and never intermitted. "Unless you do penance, you shall all likewise perish," Luke xiii. 3. "Every tree that yields not good fruit, shall be cut down, and cast into the fire," Matt. vii. 19. "Cast the unprofitable servant into utter darkness; there shall be weeping and gnashing of teeth," Matt. xxii. 13. He who hid his talent had the like sentence; and the foolish virgins were excluded from the marriage, in regard of their neglect (Matt. xxv.); which may suffice to shew God's displeasure,

and punishment for neglecting to do what he requires. "Repent, therefore, and be converted, that your sins may be blotted out," Acts iii. 19. Praying, fasting, and giving alms, are the three chief works of penance; which, being performed in the state of grace, will be an acceptable satisfaction for our sins; so will all the crosses and afflictions that befall us in this life, provided we patiently endure them, because our sins deserve them.

They who are poor, and cannot give alms, may make a more acceptable satisfaction than all the alms of the rich, by a humble resignation to all the crosses of poverty. They who cannot fast, may use many other means to satisfy God; by mortifying their palate and appetite; by following the rules of temperance and sobriety; by refraining from such pleasures as retard from God; by zealously observing God's holy laws; by using many self-denials; by patiently suffering injuries, affronts, losses, crosses, nay, even our own infirmities and necessities, provided they be accepted with an humble submission to the orders and appointments of heaven. "Seek God, and your soul shall live," Psal. lxxviii. 33. "Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election," 2 Pet. i. 10.

5. *Q. Do not indulgences remit sin?* *A.* Indulgences do not remit the least sin, much less the greater. Concerning indulgences, we are bound to believe, that the "power of granting indulgences hath been given by Christ to the church, and that the use of indulgences is very beneficial to christian people." Concerning the decree whereof the council of Trent (Ses. 25. d. Indul.) refers to antiquity, and

to what has been established in ancient synods wherein we find the rigour of discipline, upon due motives, has been dispensed with, besides remitting some part of the canonical penances, which were wont to be inflicted for some greater crimes; and even in these the council desires "moderation, according to the ancient and approved customs of the church, lest, through too much facility, the church's discipline may be weakened;" forbidding all abuses whatever in the use thereof, which, if they should happen, the church is not blameable, she only using the power God has given her to "bind and loose," to assign or release penances, as circumstances seem to require (Matt. xviii. 18.); which the Church of England allows, and practises in effect, by granting licences, dispensations, exemptions, purchased in her courts for money. The same the kirk grants, by dispensing with and pardoning penalties. What are these but mitigations of church discipline, or a sort of indulgences?

6. Q. *Are not some divines of opinion that indulgences remit, not only the canonical penance imposed by the church, but also such temporal punishments as God inflicts on souls in purgatory?* A. Yes, there are divines that hold this; and St. Paul seems to authorize this their opinion, when having, by an indulgence, remitted some part of the penance he had imposed on the incestuous Corinthian, he says, that he did this in the "person of Christ." Now, what the apostle did in the person of Christ, he esteemed as done by Christ; that is, that Christ remitted the temporal penalty due to the Corinthian's sin; and what Christ remits in this world, he will not exact in the next.

But, because no man can be, as to himself, sure he has gained the indulgence, we are still as much obliged as ever to do "worthy fruits of penance," (Matt. iii. 8.) "To work our salvation with fear and trembling," Phil. ii. 12.

7. *Q. Why has the church by her canons enjoined penances for some more grievous sins?* *A.* To make her children more sensible of the grievousness thereof, and deter them from committing the same; but that they may not despair (as St. Paul remitted the incestuous Corinthian), so she remits, at times, the penalties she has enjoined, they performing the pious works she requires.

8. *Q. Why are the censures of excommunication, suspension, and interdict, inflicted?* *A.* For some contumacious transgressions.

9. *Q. What is excommunication?* *A.* A censure inflicted by the church's canon, or some ecclesiastic judge, depriving the offender of some spiritual benefits common among the faithful; as the reception of the sacraments, the participation of the church's prayers, christian burial, &c.

10. *Q. What is suspension?* *A.* A censure, whereby an ecclesiastic, in punishment of some fault, is deprived for a time of the use or exercise of his order, or of the benefice or ecclesiastic office he enjoys.

11. *Q. What is interdict?* *A.* A censure, whereby an ecclesiastic superior, for some important cause, forbids some persons, or some places, the celebration of divine offices, the administration of sacraments, and ecclesiastical burial.

12. *Q. What is irregularity?* *A.* It is no censure,

but a canonical impediment to receive or exercise orders, arising from some defect or fault.

By *defect*, they are irregular, who have any notable blemish in their bodies or limbs ; who are mad, lunatic, ignorant, bastards, infamous ; who are under age ; who have been more than once married ; who have concurred directly or indirectly to one's death, though justly, as judges, accusers, witnesses, and all officers in criminal causes ; who also have borne arms, killed, or lamed, though in a just war.

By *faults*, they are irregular, who kill or lame unjustly any person, or co-operate thereto ; who fall into heresy ; who violate any censure in the reception or exercise of any order ; who baptize twice the same person, or are twice baptized.

CHAPTER VII.

OF EXTREME UNCTION.

1. *Q. Which is the fifth sacrament ?* *A.* The council of Florence says, "The fifth sacrament is Extreme Unction, whose matter is the oil of olives, blessed by a bishop." This sacrament is not to be given but to a sick person, whose death is feared ; who is to be anointed on his eyes, by reason of his sight ; on his ears, by reason of his hearing ; on his nostrils, by reason of his smell ; on his mouth, by reason of his speech ; on his hands, by reason of his touch ; on his

feet, by reason of his going ; on his reins, by reason of delectation residing there. The form of this sacrament is, " By this holy unction, and by His most noly mercy, our Lord forgive thee whatever thou hast committed by thy sight ;" and so on, to the other parts. The effect, truly, is the healing of the soul, and of the body itself, as far as it is expedient. This sacrament is mentioned by James (v. 14. &c.), who writes, " Is any sick among you ? Let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of our Lord ; and the prayer of faith shall save the sick, and our Lord shall lift him up ; and if he be in sins, they shall be forgiven him ;" where, according to the council of Trent (Sess. 14. c. 1.), " he teaches us the matter, form, proper minister, and the effect of this sacrament."

The constant practice, and the use of this sacrament, from the apostles' days, abundantly shew the belief of the church ; whereof St. Austin (Serm. 215. d. Tem.) writes, " When sickness shall seize any, let him receive the body and blood of Christ. Then let his body be anointed, that what is written may be fulfilled in him, ' Is any sick among you ? let him bring in the priests,' &c. James v. 14," &c. Whereto I will only add the venerable Bede, who (in c. 6. on Mark) writes on these words, " They anointed many sick with oil, and cured them." James the apostle says, " Is any sick among you ?" &c. ; whence it is manifest, that this custom was delivered to the church by the apostles themselves, that the sick should be anointed with oil consecrated by the bishop's blessing.

2. Q. *Who then are to receive this sacrament ?* A.

They only who are in danger of death by sickness ; who, having confessed and communicated, should, with a lively faith, receive extreme unction, particularly instituted for them by Christ, to free them from the relics of sin ; to strengthen them, in their last agony, against the devil's assaults, and pain of death ; or to restore them to health, if God see fit.

While each sense is anointing, let the sick beg pardon for all sin committed thereby, and, with resignation, desire to be dissolved, and be with Christ ; whose meekness, patience, sufferings, goodness, mercy, &c. he should, for his comfort and imitation, have in mind ; making frequently acts of faith, hope, charity, love of God and neighbour, of sorrow for sin, of pardoning enemies, of resignation, &c. If he has injured any, let him ask pardon, and make satisfaction ; let him see that his debts are paid, and his will made, which should have been done while in health ; his assistants should mind him thereof ; his visitors should neither say nor do any thing but what tends to his soul's good ; and never flatter him with groundless hopes of recovery, as is usually done.

CHAPTER VIII.

OF HOLY ORDER.

1. *Q. Which is the sixth sacrament ?* *A.* The sixth sacrament, says the council of Florence, is

that of order ; the matter whereof is that by whose delivery order is conferred ; as priesthood is conferred by the delivery of the chalice with wine, and the paten with bread ; deaconship, by giving the book of gospels ; subdeaconship, by delivery of an empty chalice with an empty paten thereon ; and so of others, by assignment of things appertaining to their ministry. The form of priesthood is this—‘ Receive power to offer sacrifice in the church, for the living and the dead, in the name of the Father, and of the Son, and of the Holy Ghost ; ’ and so of the forms of other orders ; the ordinary minister of this sacrament is a bishop ; the effect is an increase of grace, to make one a fit minister.

Of this grace the apostle speaks ; “ Neglect not the grace that is in thee, which is given thee by prophecy, with imposition of hands of priesthood,” 1 Tim. iv. 14. “ Stir up the grace which is in thee, by the imposition of my hands,” 2 Tim. i. 6. “ Impose hands on no man suddenly,” (1 Tim. v. 22.) without due knowledge of the person to be ordained. The apostles, praying, used to ordain by imposition of hands and words, whereby the ordained received power and grace to administer in God’s church. “ Praying, they imposed hands upon them ; ” (Acts vi. 6.) by which imposition of hands, and form of words, as Christ had appointed, the apostles, as is said, ordained, and left the form and manner of ordaining to bishops only their successors, to consecrate such fit ministers in the church, whereof they were made governors (Acts xx. 28.), as from time to time should be any where necessary to the world’s end. “ As my father sent me, so I send you,” &c. said

Christ to his apostles, whereby he gave them his power, and established that ecclesiastical authority which was, by succession, to continue always in his ministers, "even to the end of the world," Matt. xxviii. 20. "For this cause," says the apostle to Titus (i. 5.), "left I thee in Crete, that thou shouldst reform the things that are wanting, and shouldst ordain priests by cities, as I also appointed thee." Thus, without interruption, from age to age, has the power and authority which Christ committed to his church, been transmitted through succeeding generations ; thus have been, and are continued, priests to lawfully administer God's sacraments, to teach and govern the faithful in what appertains to God and their souls, "to offer gifts and sacrifices for sins, &c. ; and therefore, as for the people, so also for themselves, ought they to offer for sins," Heb. v. 1, &c. Thus comes it "that we have an altar, whereof they have no power to eat who serve the tabernacle," Heb. xiii. 10. Thus have we a priesthood, not derived from the law of Moses, but from Christ our Lord ; "a priest for ever, according to the order of Melchisedeck," who, coming to abolish the old law, the old sacrifices and sacraments ("for the priesthood being translated, it is necessary a translation of the law be made," Heb. vii. 12.), gave us the new law, the law of grace, and not of servitude ; and so vouchsafed to institute in his church a new priesthood, a new sacrifice of his body and blood, as is shewn in page 217, &c. ; and only such priests have power to offer, as are ordained according to the rights of the church ; which visible sacrifice, as the Protestant ministers reject, both in and by their ordination and

practice, they should quit all claim to the priesthood instituted by Christ, “whereof neither doth any take the honour to himself, but he that is called of God,” Heb. v. 4. They are said to be called of God, who are called by the lawful ministers of God’s church ; and (after having been examined as to their virtue, learning, &c.) are consecrated by them with all the solemnities of those religious rites which are called the sacrament of order. And since priesthood is so holy, so divine a function, therefore, that the exercise of it might be performed more worthily, and with greater veneration, it was convenient that in the regular disposition of the church, there should be many different orders of ministers, distributed in such a manner, that all who, by clerical tonsure, are marked for this design, might ascend by the lesser orders, viz. of door-keeper, reader, exorcist, and acolythite, to the greater, of subdeacon, deacon, and lastly, of priest. There is, in the holy scriptures, frequent mention of priests, and deacons also ; who, as the rest are subservient to the ministry of priesthood, in the holy order of priesthood, which is but one, and truly and properly a sacrament ; because, being instituted by Christ, it is performed by outward signs and words, and confers grace, as is shewn above, &c. The priesthood, though it be but one, yet it has different degrees of dignity and power. The bishops are high priests and governors of the church (Acts xx. 28.) ; and the pope the highest bishop and head of the rest. Archbishops, metropolitans, and patriarchs, are only degrees of episcopal power and dignity above the ordinary bishops, and below the pope, who has the highest dignity and

largest jurisdiction of all, as being the lawful successor of St. Peter, and true vicar of Christ. See page 52. The bishops are successors of the apostles, and have the power of confirming and ordaining, which the inferior priests have not.

2. *Q. Can none but bishops validly ordain and consecrate priests and bishops ?* *A.* "The ordinary minister of this sacrament is a bishop," says the council of Florence, and none else can validly ordain a priest, or consecrate a bishop, but such as are lawful bishops, who, being successors to the apostles sent by Christ ("As my Father sent me, so I send you," John xx. 22.), are sent with the same power as they ; and who, being appointed by the "Holy Ghost to rule the church of God," (Acts xx. 28.) ought to ordain priests, and consecrate other bishops, as occasion requires, according to the power invested in them. "For this cause," writes the apostle to Titus, a bishop (i. 5), "I left thee in Crete, that thou shouldst redress the things that are wanting, and ordain priests in cities, as I have appointed thee." Paul and Barnabas, both bishops (Acts xiv. 22.) "When they had ordained to them priests in every church, and prayed with fasting, they commended them to our Lord ;" nor have any been, from the apostles' days, esteemed validly ordained, or qualified ministers in God's church, but such as have been ordained by bishops, according to the doctrine, form, and discipline of the church, as appears in all ages by the fathers, councils, and ancient and uniform practice and consent of all the faithful.

In the third age, St. Cyprian (Lib. Ep. 6.) writes, "Novation is by no means in the church, and cannot

take place among the bishops, since contemning the evangelical and apostolical tradition, and succeeding to one, he made himself a bishop ; for what man can have a church, who has not been ordained in the church ?”

In the fourth age, St. Athanasius (2 Apol.) proves Ischiras no priest, because ordained by Coluthus, not a true, but an imaginary bishop ; of whom the bishops, in the council of Alexandria, speak thus : “ By whom was Ischiras made priest ? Was it not by Coluthus ? But Coluthus died in the degree of a priest, and his imposition of hands being void, all ordained by him were reduced to the degree of lay persons.” Nor were there ever any, as before is said, acknowledged for priests or bishops, through all God’s church, but only such as, according to the order and discipline of the church, had, and have, been consecrated by true bishops, descending by a lawful and uninterrupted succession of bishops from the apostles.

3. *Q. How can any pretend, as the first reformers have done, to an extraordinary calling or mission ?* *A.* Let such prove the same by miracles (God’s evidence of an extraordinary mission), and then they say something to the purpose.

4. *Q. Who are incapable of holy orders ?* *A.* All unbaptized, all hermaphrodites, all women. “ I permit not a woman to teach,” &c. 1 Tim. ii. 12.

5. *Q. Why will not the church allow priests to marry ?* *A.* The church compels none to be priests ; but if they will become such, she may and doth require them, when priests, to continue unmarried, and live in purity of mind and body, that they may

be more like their master, whose ministers they are ; that they may better attend to that great ministry they voluntarily embrace under engagements of living chastely ; that they may, without the impediments of a married state, attend to the things pertaining to God, and the good of their flock. “ No man, being a soldier to God, entangles himself in secular affairs, that he may please him, to whom he has approved himself,” 2 Tim. ii. 4. “ He that is unmarried, cares for the things that pertain to our Lord, how he may please God ; but he that is married, is careful for those things that pertain to the world, how he may please his wife, and he is divided,” 1 Cor. vii. 32. A wife to please, a family and children to provide for and manage, are mighty incumbrances ; from the which priests, of all men, should be most exempt, the better to attend their duties of prayer, reading, &c. ; to be ready, at all hours of day and night, when sent for, either to visit and communicate the sick, or to christen children, &c. The apostle prefers and advises a single life as most proper to serve God in, wishing others to live single and continent as he himself did, minding even the married to live continent for a time, that they may attend to prayer. Carnal pleasures, and worldly concerns, much alienate the mind from God and our Lord Jesus Christ, whose example, it is expected, a priest should follow more exactly than the rest of his flock, ever promoting his master’s service, his honour and glory.

CHAPTER IX.

OF MARRIAGE.

1. *Q. Which is the seventh sacrament ?* *A.* The council of Florence says, "The seventh sacrament is that of marriage, which is a sign of the union of Christ and his church, according to the apostle : 'This is a great sacrament, but I say in Christ and his church,' Eph. v. 32."

2. *Q. Was marriage always lawful and a sacrament ?* *A.* Marriage was always lawful, being made by God in paradise between Adam and Eve, and had God's blessing as the only approved means for the lawful propagation of mankind. "Male and female he created them, and God blessed them, and said, Increase, and multiply, and replenish the earth," &c. Gen. i. 28. But it was only made a sacrament by Christ our Lord. "This is a great sacrament ; but I speak in Christ and in the church," Eph. v. 32. "Marriage is honourable in all, and the bed undefiled," (Heb. xiii. 4.) unless the parties, by their wilful fault, dishonour and defile it.

For the honour and sanctification of christian marriage, Christ was pleased to honour that state with his presence, and first miracle, in Cana of Galilee (John ii.), whereto, being invited with his mother and disciples, he turned water into wine, intimating thereby, that Christians should consult and invite him by earnest prayer, and embrace that state with true Christian motives for doing the will of God ; (" Let

her marry whom she will, only in our Lord," 1 Cor. vii. 39.) for a mutual society, help, and assistance towards both their salvation; for having children, to bring them up in the fear and love of God; for a remedy, in their weakness, against incontinency, and not with a purely human, temporal, or carnal intention, God will sweeten the difficulties of that state, and turn the waters of sorrow, with which it is so commonly mixed, into the wine of content and joy. But if honours, pleasures, riches, &c. have the first place in their heart, such chiefly seek the kingdom of this world, not first "the kingdom of God," as is commanded. Such, instead of inviting Christ to their marriage, forbid him; and so have reason to fear the punishments, rather than the blessings of heaven; who, as far as they have the dispositions of Sarah's seven husbands, whom the devil killed in bed the first night of their wedding, so they should fear some like punishment, if not in this, at least in the next world, if they do not timely repent. "For they that so marry, as to exclude God from themselves and their minds, and so give themselves to their lust, as horse and mule, which have not understanding, over them the devil has power (as said the angel to young Tobit); but thou shalt take the virgin with the fear of our Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayest obtain blessing in children," Tob. vi. 17, &c.

3. Q. *What is commonly understood by the word marriage?* A. Marriage is a contract made by mutual consent of one man and one woman, who and take one another for husband and wife, till

death separate them. "Wherefore man shall leave father and mother, and shall cleave to his wife, and they shall be two in 'one flesh," &c. "Therefore, whom God has joined, let no man separate," &c. "Whosoever shall dismiss his wife, except for fornication, and shall marry another, commits adultery; and he that shall marry her that is dismissed, commits adultery," Matt. xix. 5, &c.

4. Q. *What is the matter and form of this sacrament?* A. The matter is the mutual consent of the parties, and delivery of their bodies; and the form is the words or signs, which signify the said present consent and delivery of their bodies.

5. Q. *Which are the effects of marriage?* A. When parties are duly prepared, by confession, and heartily detesting their sins, with full purposes of amendment, it perfects the natural love of married persons; confirms their inseparable union; gives an increase of sanctifying grace, and a special assistance to live christianly and holy in marriage; to support more easily the difficulties and burdens of that state; to love, be faithful to, and bear with one another, and educate their children in the fear and love of God. "For this is the will of God, your sanctification," &c. 1 Thess. iv. 3. "The just who walk in his simplicity, shall have blessed children," Prov. xx. 7.

6. Q. *What precedent considerations are necessary for such as design to marry?* A. Before they resolve to engage in marriage, they should seek first to do the will of God, importuning heaven, by devout and earnest prayer, to direct and assist them in the choice of what so nearly concerns the welfare both of their soul and body. They must resolve always to prefer

God's ways before fancy, inclination, passion, &c. before riches, honours, beauty, or any human considerations. They ought, before affections be settled upon any, to consult parents, and never go against their advice, if it be reasonable, and with regard to their future happiness; believing that God speaks unto them by their parents, whose deputies they are, and whom to follow, in all lawful things, it is their duty and interest. The woman may expect to be deceived, if she fail to consult some disinterested friend, who may inform, assist, and advise her, both about that state of life, and the circumstances of the man that pretends to marry her; so may the man, if he be not well informed about the woman. The obligations, duties, hardships, and all difficulties of that state, should be well considered before marriage; and a due knowledge had of the humour, nature, industry, and such qualifications and circumstances of the designed partner, as are fit to be known; that, after marriage, there may be a suitable compliance therewith, and a quiet submission to such hardships and difficulties as frequently occur; some of which proceed from different humours, distempers, and misfortunes, that usually are not known till after marriage; others for want of necessities, or conveniences of living, in the increase or charge of a family; others from the constant concern of bringing up and providing for children, who oft, instead of being helps and comforts, prove the greatest cross to parents; others from the dangers, sickness, faintings, pains, labour, and tortures of the wife before she can be delivered, who, if she escape with her life, is very often so weakened as that she recovers not for

a long time (if at all) her former strength, complexion, &c. and is still subject to the like again as long as she is a breeding woman.

It is advisable to marry near one's own rank and condition, one of a suitable age, humour, religion, &c. ; and none within the degrees of kindred, or under any impediment to marry, unless a great reason press to seek and get a dispensation. A great inequality of birth and fortune proves, commonly, the ground of contempt ; as often does great inequality of age and humour, to the breach of that love which ought to unite the hearts of two, who must live together till death separate. Differences of religion prove often fatal both to soul and body, creating divisions where unity should be most, and, by degrees, perversion from the true faith ; for which reason have been forbid such alliances : " Be not yoked with infidels ; for what participation has justice with iniquity, or what society is there between light and darkness, and what agreement with Christ and Belial, or what part has the faithful with the infidel ? " &c. 2 Cor. vi. 14, &c.

7. Q. *What is required to validly and lawfully marry ?* A. 1. A free consent, mutually expressed by words, or signs, of the parties contracting. 2. The presence of the pastor, and two witnesses at least, where the council of Trent is received. 3. That the man be above fourteen, and the woman above twelve years old. 4. That there be no error of the person. 5. That neither be a slave, but free. 6. That neither be under a solemn vow of perpetual chastity. 7. That one of the two be without the fourth degree of consanguinity or affinity. [Here note, that all degrees of consanguinity in the right line are prohibited by

the law of nature ; that affinity, arising from unlawful copulation, hinders marriage, in the first and second degree ; and that spiritual affinity hinders marriage, so as neither surety or baptizer can marry the child baptized ; nor either parent at the death of the other ; the like of confirmation.] 8. The marriage is null in case of adultery, if there has either been promise of marriage, or procurement of death to marry the survivor. 9. The baptized cannot marry one unbaptized. 10. No marriage, where force is used, and no inward consent, though there be an outward compliance. 11. Marriage is null with one in holy orders, or with a religious, by reason of the vow of chastity ; null also with one that is married with another. 12. One cannot marry the sister, mother, or child of her to whom he had promised marriage, though after dead ; nor marry the mother of her whom he had married, though dead before the marriage was consummated. 13. Impotency in either party before marriage, or a perpetual incapacity of consummating marriage, renders it null ; in all which cases the parties sin as long as they live together, unless dispensed with by lawful authority.

Those who solemnize marriage at times forbidden, or without banns duly asked, or without parents' consent, sin ; though the marriage is valid.

8. *Q. Can the church make impediments to hinder marriage?* *A.* Yes ; for marriage being a contract, the church may require it under such conditions, as that without the observance of the same, the marriage shall be null ; as wills without three witnesses, or those of minors, are nulled by the laws of this kingdom.

9. Q. *What are the obligations of the married state?*

A. They are obliged to a mutual love, and on both sides to keep an inviolable fidelity, with great meekness and patience, bearing one another's failings till death them part. "Husbands, love your wives, as Christ loved the church, and delivered himself for it," &c. ; so, also, men ought to love their wives as their own bodies : "He that loves his wife, loves himself ; for no man ever hated his own flesh, but he nourished and cherished it, as also Christ his church," &c. "For this cause shall man leave father and mother, and shall cleave to his wife, and they shall be two in one flesh." "This is a great sacrament, but I speak in Christ, and the church ; nevertheless, you also, every one, let each love his wife as himself, and let the wife fear her husband," Eph. v. 22, &c. "Women be subject to your husbands, as it behoves in our Lord ; men love your wives, and be not bitter to them," Col. iii. 18. Being in a state not separable but by death, it is their mutual interest, as well as duty, to strive to out-do one another in true conjugal love ; to avoid all contentions, unkind disputes, contradictions, threats, &c. For peace's sake, they must use many self-denials ; and let them be assured, that only a true love for one another in God, and for God, can duly sweeten the difficulties of their state. No difference of humour, no want, no sickness, no deformity, &c. should lessen that love, or dispense with their perpetual obligation of being a mutual help, not only in supporting all the difficulties of this life, but in procuring to one another all the true and real blessings, both of this and the life to come. As their interest is one, so their joint endeavours should be to

promote this one interest; they should equally consult one the other in their chiefest concerns, and jointly labour to well order their family and children, whom they are to instruct, correct, and assist with necessaries, according to their abilities, without mispending what should be for their support.

Conjugal fidelity is most strictly commanded, and the breach of it most severely punished: "Let every man have his own wife, and let every woman have her own husband: Let the husband render his debt to his wife, and the wife, in the like manner, also to her husband: The woman has not power of her own body, but her husband; and in like manner, also, the man has not power over his own body, but the woman," 1 Cor. vii. 2, &c. They have such an incommunicable right to each other, as that they cannot (though they had a mind) make it over to a third person; and, consequently, such a right, as none can ever invade without a most horrid injustice; nor can either violate the same, without being guilty of the great sin of adultery, which, by the old law (Lev. xx. 10.), was punished with death, both the adulterer and adulteress; and if now they escape the punishments made by christian laws, they shall not escape the eternal punishments of hell, without timely repentance: "Adulterers shall not possess the kingdom of God," 1 Cor. vi. 9. "Adulterers God will judge," Heb. xiii. 4.

Let married persons read often the twenty-eighth and twenty-ninth chapters in the third part of Bishop Sale's Introduction about Marriage, and the lawful use thereof, who are not to do any thing against the honesty of the nuptial bed, but are to keep themselves

within such rules of moderation, as agree to the chief end of marriage, which is generation of children. "For this is the will of God, your sanctification, that every one know to possess his vessel in sanctification and honour, not in the passion of lust, even as the Gentiles, who know not God," 1 Thess. iv. 4. Remember what I said before of Sarah's seven husbands, how they were punished with death the first night of their wedding, for faults too common among Christians.

10. *Q. Which are the ceremonies of marriage ?* *A.* In catholic countries, publication of the marriage designed having been made on three solemn days in the parish church or churches, where the parties designing marriage lived, they should be accompanied to the church by their parents and friends, in testimony that their marriage is lawful and voluntary. When entered the church, the priest having asked, and found no impediment, requires their consent, saying, "*N.* Wilt thou take *N.* here present for thy lawful wife, according to the rite of the holy mother church?" *A.* "I will." Then he asks the woman, "*N.* Wilt thou take *N.* here present for thy lawful husband, according to the rite of the holy mother church?" *A.* "I will."

Here her father, or some friend, is to give her to the man, who in his right hand takes her right hand (bare if a maid, covered if a widow), who mutually betroth themselves one to each other, the man saying after the priest, "I, *N.* take thee *N.* to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death us do part, if

the holy church will it permit, and thereto I plight thee my troth."

The woman then loosing her hand, joins it again, saying after the priest, "I, *N.* take thee *N.* to my wedded husband," &c. as before. Their troth thus mutually given, the priest says,

"And I, as God's minister, do join you together in marriage, in the name of the Father, and of the Son," &c.

Then the man lays gold, money, and a ring, on the book, which ring, when blest, the man takes from the priest, and holding the woman's right hand in his left, says after the priest,

"With this ring I thee wed, this gold and silver I thee give, and with my body I thee worship, and with all my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost," &c.

In saying, "In the name of the Father," the spouse puts the ring upon the woman's thumb; "and of the Son," on the next finger; "and of the Holy Ghost," on the next; in saying "Amen," on the next, where he leaves it, in token of endless love and fidelity.

The wife receives the gold and silver given her as a pledge of a mutual participation of all her husbands' goods, of which she may dispose, by his permission.

Their joining hands before, signifies the free delivery of their bodies one to the other, and of all they have, for a mutual assistance of soul and body.

After the prayers are ended, and the priest's blessing received, they return home; but must always



SAINT PAUL.

remember to beseech God for his assisting grace, to rightly discharge their mutual duties, and do his will.

11. *Q. Doth St. Paul recommend and prefer a single life before marriage ?* *A.* Yes ; for though he tells us "marriage is honourable," and is "a great sacrament ;" though our Saviour vouchsafed to honour it with his presence at the marriage of Cana of Galilee, yet the same apostle (who was not married) says, "I would all men as myself, but every one has a proper gift of God, one so, and another so ; but I say unto the unmarried and widows, it is good for them if they so abide, even as I also ; but if they do not contain themselves, let them marry, for it is better to marry than to be burned, &c. He that is without a wife, is careful for the things that pertain to our Lord, how he may please God ; but he that is married cares for the things that pertain to the world, how he may please his wife, and he is divided, &c. He that joins his virgin in matrimony, doth well ; and he that doth not, doth better, &c. A woman, &c. if her husband be dead, she is at liberty ; let her marry to whom she will, only in our Lord ; but more blessed shall she be, if she so remain according to my counsel ; and I think that I have the spirit of God," &c. 1 Cor. vii. Here the apostle prefers a single life, as the best to serve God in ; resembling the life of the blessed, "who neither marry, nor take wives," Luke xx. 25. Such as have the preference to wait on Christ, "they are virgins ; these follow the Lamb whithersoever he shall go," Apoc. xiv. 4. They have the honour to follow Christ in heaven, because on earth they followed him in chastity, which he so

loved, as that he chose to live and die a virgin ; would be born of a virgin, she ever remaining so with her virgin spouse St. Joseph ; and, when on the cross, he recommended his virgin mother to the care of his virgin disciple St. John. It is by the example of Jesus, Mary and Joseph, that such great numbers, in all ages since, have chosen a single life, and vowed chastity, retiring into wildernesses and monasteries, the better to preserve virginity, under great austerities. Tigers and lions have laid aside their fury, when let loose for the execution of virgins ; fiery flames, burning furnaces, boiling caldrons, have lost their heat to recommend virginity. How often, and with what constancy, have tender virgins stood in defiance of whips, racks, and death itself, to defend their chastity ? An Agnes, a Catherine, a Lucy, can shew you their palms, their blood and wounds, undergone on this account. Chastity is still of the same value, and those who will preserve it, must be much in prayer, fasting, retirement, abstain not only from all exterior allurements to impurity, but must sincerely renounce all inward affections or desires thereof, and fly occasions that way tending. Such are not only idle company, lewd discourses, songs, romances, dissolute sports, balls, plays, dances, public meetings, or what else foment sensuality, but even the vanity, bravery, and curiosity of the world. " All that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and pride of life," &c. 1 John ii. 16. " They that are Christ's, have crucified their flesh, with their vices and concupiscences," Gal. v. 24.

CHAP. X.

SOME GOSPEL DIRECTIONS FOR PEOPLE OF THE WORLD,
WHETHER IN A SINGLE OR MARRIED STATE.

1. Q. *What is it the world loves and follows?* A. It is all in favour of vanity, ambition, sloth, idleness, intemperance, sensuality, concupiscence, covetousness, envy, passion, revenge, &c. all contrary to the gospel, and what all Christians are commanded to fly. "Be not conformed to this world, but be reformed to the newness of your mind," Rom. xii. 2. "Know ye not that the friendship of this world is made an enemy of God? Whosoever, therefore, will be a friend of this world is made an enemy of God," James iv. 4. "Love not the world, nor these things that are in the world; if any man love the world, the charity of the Father is not in him, because all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and pride of life, which is not of the Father, but is of the world," 1 John ii. 15, &c. "If the world hate you, know that it hated me before you; if you had been of the world, the world would love his own; but you are not of the world, therefore the world hates you," (John xv. 18.) which may suffice to shew how the "whole world is set in wickedness" (1 John v. 19.); how the ways of the world are not the ways of God; how if you follow the world, and its maxims, you forsake God, the example, life, and maxims of Christ; you forsake your baptismal vows made at the font,

where, in the presence of God, angels, and men, you solemnly renounced the devil, all his works and pomps, all the devil's solicitations, all sin, and the occasion thereof; all unlawful pleasures, delights, vanities, riches, honours, and grandeurs of this life; with a promise to embrace the humility, poverty, patience, and cross of Christ; who says, "If any will come after me, let him take up his cross daily, and follow me," Luke ix. 23.

2. Q. *What directions does the gospel give for those who live in the world, as to conversation, behaviour, &c.?* A. It requires that all our conversation, words, actions, behaviour, &c. be always to the edification of our neighbour, with regard therein chiefly for God: "As he who has called you is holy, so be you holy in all your conversation; because it is written, You shall be holy, because I am holy," 1 Pet. i. 15. "Let all things be done to edification," 1 Cor. xiv. 26. "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven," Matt. v. 17. "Let us follow what appertains to peace; and what is of edification, let us keep one towards another," Rom. xiv. 19. "Let every one please his neighbour unto good, to his edification," Rom. xv. 2. "Do all things to the glory of God; be without offence to the Jews, and to the Gentiles, and to the church of God," &c. 1 Cor. x. 31.

Admonish the unquiet, comfort the weak-minded, bear up the weak, be patient to all, &c.; see that none render evil for evil to any man, but follow always that which is good towards each other, and towards all, &c. Abstain from all appearances of evil," 1 Thess. v. 14, &c. "Honour all men, love

brotherhood, fear God, honour the king," 1 Pet. ii. 17. "Converse ye worthy of the gospel of Christ," Phil. i. 26. "With all men follow peace and holiness, without which no man shall see God," Heb. xii. 14. "Walk with wisdom towards them that are without, redeeming time, &c. Let your talk be always with grace, seasoned with salt, that you may know how to answer every man," Col. iv. 5, &c. "Let all bitterness and anger, and indignation, and clamour, and blasphemy, be taken away from you, with all malice, and be kind to one another, merciful, forgiving one another, even as God in Christ has forgiven you," Eph. iv. 31, &c. "Speak not evil of one another, brethren; he that speaks evil of his brother, and judges his brother, speaks evil of the law, and judges the law," Jam. iv. 11. "He that will have life, and see good days, let him refrain his tongue from evil, and his lips that they speak not guile," 1 Pet. iii. 10. "Every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned," Matt. xii. 36. "Therefore, I beseech you, that you walk worthy of the vocation wherein you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace," Eph. iv. 1, &c. "Fly evil company; evil communication corrupts good manners," 1 Cor. v. 23. "See, therefore, brethren, how circumspectly you walk, not as unwise, but as wise, redeeming time, because the days are evil," Eph. v. 15.

3. Q. *How must those who live in the world spend their time?* A. With regard always to God, who,

as he has made every one to love and serve him in this life, that he may enjoy him in the life to come, so they, who expect to be saved, ought daily and duly to serve him ; to labour, and not be idle, or incur the reproof of an idle servant, " Why stand ye here all the day idle ? " Matt. xx. 6. " Man's life upon earth is a warfare, and his days as the days of an hired man," Job vii. 1. If in the state of innocency " our Lord took man, and put him in the paradise of pleasures, to work and keep it " (Gen. ii. 15.), how much more ought man to labour after his prevarication, after God's sentence, " Cursed is the earth in thy work, with much toiling shalt thou eat thereof all the days of thy life, &c. In the sweat of thy face thou shalt eat bread, till thou return to the earth," &c. Gen. iii. 17. " By many tribulations we must enter into the kingdom of God," Acts xiv. 22. " Strive to enter at the narrow gate," Luke xiii. 24. " Enter ye by the narrow gate; because broad is the gate, and large is the way, that leads to perdition, and many there be that enter by it : how narrow is the gate, and strait is the way, that leads to life, and few there are that find it ! " Matt. vii. 13, &c. " Whatever thy hand is able to do, work it instantly," Eccl. ix. 10. " Delay not to be converted to our Lord, and defer not from day to day, for his wrath shall come suddenly, and in the time of vengeance he will destroy thee," Eccles. v. 8. " Now the axe is put to the root of the trees, every tree therefore that doth not yield good fruit, shall be cut down and cast into the fire," (Matt. iii. 8.) remembering that, unless you do penance (" Do therefore worthy fruits of penance," Matt. iii. 10.), you shall all likewise perish, Luke

xiii. 3. The laborious, painful, and penitential life of Christ, of his apostles and followers, might sufficiently convince such as waste or spend their time with regard only to their own humour, fancy, passion, &c. without any regard to God's laws, of the ill state of their souls, and move them to do all their works in the spirit of penance, lest they be for ever excluded with the foolish virgins, and cast into utter darkness with the unprofitable servant, Matt. xxv. "In doing good, let us not fail; for in due time we shall reap, not failing; therefore, while we have time, let us work good to all, but especially to the domestics of faith," Gal. vi. 9, &c. Let every one say with Christ, "I must work the works of him that sent me, while it is day, for the night cometh, when no man can work," John ix. 4. "Blessed are those servants whom the Lord, when he comes, shall find watching," Luke xii. 37. "Watch, therefore, because you know not the day nor the hour," Matt. xxv. 13. "Whether therefore you eat or drink, or whatsoever you do, do all to the glory of God," (1 Cor. x. 31.), which will make you happy.

4. Q. *Is no time permitted for diversions, sports, recreations, &c.?* A. Yes, provided they be innocent, and no ways dangerous and unlawful, directed also to a lawful end, as for health, or necessary recruits of the spirit, to better enable us to do our duties to God and our neighbour; moderation, fit times, and circumstances being observed therein. We must, notwithstanding, beware of giving too much way to any sort of recreation, how innocent soever, and not set our hearts thereon, nor upon any worldly satisfactions, how lawful soever; using them always so, as that we can, when we please, abstain from

them without trouble, leaving the possession of our hearts always to God. "Son, give me thy heart, and let thy eyes keep my ways," Prov. xxiii. 26. It is just that God, who is beloved above all things, should have the preference. "This, therefore, I say, brethren, the time is short; it remains that they also who have wives, be as though they had not; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as though they used it not," &c. 1 Cor. vii. 2, 9, &c. "Set your affection on things above, not on earthly things," Col. iii. 2. "Strive to enter by the narrow gate," Luke xiii. 24. Let us always remember, that we are the disciples of Jesus Christ; that it is a shame for such to seek to be covered with roses, while our head, Christ Jesus, is crowned with thorns; that we are to take up our cross daily, and follow Christ; zealously observing his laws, life, doctrine and example, which will condemn those who make pleasure and diversion their main business, who spend so much time therein, as brings them to neglect their souls' concern; who keep ill company, ill hours, and hazard too much thereby; who use fraud to their neighbour's loss, in gaming, or drawing unexperienced persons to venture more than is fitting, which is no better than cheating; who frequent such diversions as are dangerous, and accompanied with great temptations, as balls, plays, and public assemblies, where men and women meet, and entertain one another with great liberty, which softens the soul, and opens the heart to various temptations; where much time is lost, and more money spent in a day, than is given to the poor in a whole year. From

these meetings of youth, few depart without defiled souls. Luxury, vanity, foolish expense, masking, good cheer, night assemblies, youth, love, liberty, &c. are as dangerous counsellors of wisdom as teachers of modesty, and from which it is easier to abstain than to use them well. "Broad is the gate, and large is the way, that leads to perdition," Matt. vii. 12, &c.

Comedies and stage plays are most zealously decried by the holy fathers, as most dangerous spectacles to corrupt innocency ; and no less dangerous are play-books, romances, and others of that kind, to youth, which only serve to instil into the readers the spirit of the world, and ruin in them the spirit of Jesus Christ ; to teach them the tricks and vanities of worldlings, and extinguish in them the seeds of heavenly virtues. The pretence of learning from them wit, eloquence, or purity of language, will not excuse them, if in the search thereof they defile their souls.

Worldly songs are equally as poisonous, which bring into the imagination such unbecoming ideas as often raise irregular passions, and wound both purity, charity, and justice. Those who learn, or would have children to learn songs, let them be such as are instructive in piety and devotion, and lead men's minds not to what worldlings love and follow, but to heaven and heavenly things, whither our hearts should be always tending. "Be filled with the spirit, speaking to yourselves psalms, and hymns, and spiritual songs, singing and making melody in your hearts to our Lord" (Eph. v. 18, &c.) ; and not live as worldlings do, as if the measure of life was in their own hands, and they could command the grace of a true version whenever they pleased.

PART IV.

OF PRAYER, CONFORMABLE TO THE PRECEDENT INSTRUCTIONS AND ANCIENT PRACTICE OF THE CHURCH.

“THE wise man will search out the wisdom of all the ancients, &c. He will give his heart to watch early unto our Lord that made him, and he will pray in the sight of the Highest. He will open his mouth in prayer, and will intreat for his sins,” &c. Eccl. xxxix. 1, &c.

“In the multitude of thy mercy, I will enter into thy house, I will adore at thy holy temple in thy fear,” Psalm v. 9.

“Lord shew me thy ways, and teach me thy paths; direct me in thy truth, and teach me,” Ps. xxiv. 4.

That we may know and do the will of God, that we may receive grace to observe God's law, and so save our souls, should be the end of our prayers, which should be frequent, having always need of God's assistance in respect of whatever we do or suffer in this life.

1. *Q. What is prayer?* A. It is a hearty request, an humble supplication to God for all such things as are necessary, or conducing to the salvation of souls.

it is the cry of the heart to God, sensible of its great misery, and earnestly desirous to be delivered from it. "Be urgent in prayer, watching therein," &c. Col. v. 2.

2. *Q. Why is prayer necessary?* *A.* Because it is a necessary means appointed by God for obtaining his grace for the relief of our necessities, both in preventing and removing evils, and obtaining all good. "In every thing by prayer and supplication, with thanksgiving, let your requests be made known to God," Phil. iv. 6. "Pray without intermission; in all things give thanks, for this is the will of God, in Christ Jesus, in all of you," (1 Thess. v. 17.) who declares, "Without me, you can do nothing," John xv. 5. "That we are not sufficient even to think any thing of ourselves as of ourselves, but our sufficiency is of God," 2 Cor. iii. 5. "That every best and perfect gift is from above, descending from the Father of lights," James i. 17. "That it is God that works in you, both to will and to accomplish," Phil. ii. 13. "So it behoves us always to pray, and not to be weary," Luke xviii. 1. "Praying always with all prayer and supplication in spirit, and watching therein with all perseverance," Eph. vi. 18, &c. He who makes the law of God the rule of his life, as all ought to do, who strictly observes his order and discipline, who undertakes nothing but in his name, and concludes all to him with thanksgiving, may truly be said to pray always, and be comforted therein.

3. *Q. How is prayer divided?* *A.* Into *vocal* and *mental*; *vocal* is when we recite by words any prayers; *mental* consists in meditating on the great truths and mysteries of our salvation: accordingly

meditation is an interior conversing with God ; a serious reflection upon the maxims of the gospel ; upon the great and saving truths of our faith ; upon our duties towards God ; upon the best means that may facilitate and secure our happiness ; or upon the obstacles that may retard or hinder our eternal felicity. The principal end of our meditation should be, to raise in our hearts holy desires, ardent affections, and good resolutions ; to keep our soul duly united to God, who communicates himself and his graces to us by vocal or mental prayer, in such proportion as we give ourselves to him, whose “delights are to be with the children of men,” Prov. viii. 31.

Subjects for meditation may be God’s power, goodness, justice, mercy, or any other of his perfections. God’s benefits to us ; as, our creation, conservation, redemption, vocation to christianity, the grace of justification, the particular benefits we have and daily receive from him ; our own wretchedness and ingratitude to God, &c. The birth, life, actions, miracles, passion, death, resurrection, ascension, &c. of Jesus Christ. *Item*, Death, judgment, hell, and heaven ; sin in general, our sins in particular, the damages of sin, &c. Faith, hope, charity, the love of God and our neighbour, patience, humility, or any other necessary virtue ; any of the eight beatitudes, the articles of the creed, the ten commandments, or the petitions of the *pater noster*, taking one at a time, &c.

Having placed ourselves in the presence of God, having chosen the subject of our meditation, having ruminated thereon, and raised in our souls such holy affections and pious motions, as may give a disgust to all the things of this world, and create an ardent

desire for those that are eternal, having closely united our souls to God, we are to conclude with good resolutions of continuing united to God, with thanksgiving and prayer for heavenly blessings.

4. *Q. What things may we lawfully pray for?* A.

1. That God may be glorified by our eternal happiness, in the enjoyment of him who is our chief and sovereign good. 2. That God may bestow upon us all those temporal goods of body, mind, or fortune, which are needful or useful to that great and glorious end, in such a degree and measure, as his wisdom sees best for us. "Seek first the kingdom of God and his justice, and all these things shall be added to you," Matt. vi. 33.

5. *Q. How must we pray for obtaining God's grace and blessings upon us?* A. "Before prayer, prepare thy soul, that thou be not as a man that tempts God,"

Eccl. xxviii. 23; whereby we are minded to go to prayer with due dispositions. 1. With a lively faith, that if we ask as we ought, God will grant our requests, or what is better: "I say to you, all things whatsoever you ask, praying, believe that you shall receive, and they shall come unto you," Mark xi. 24.

"But let him that asketh ask in faith, nothing doubting," James i. 6. 2. With a firm hope and confidence in God, that he will grant our request, if he think it fit for us. "Let us, therefore, go with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid," Heb. iv. 16. 3. With detestation of all sin, and firm purpose of keeping all God's commands. "We know God doth not hear sinners; but if any be a worshipper of God, and doth his will, he hears him," John ix. 31. "If you abide

in me, and my words abide in you, you shall ask what you will, and it shall be done to you," John xv. 7. 4. With an humble and contrite heart. "Thou wilt not despise, O God, a contrite and humble heart," Psal. l. 19. "The prayer of the humble shall penetrate the clouds," Eccl. xxxv. 19. "God resists the proud, but gives grace to the humble" (James iv. 6.); as appears by the prayers of the "pharisee and publican," Luke xviii. 11, &c. 5. With pardon for injuries: "When thou shalt stand to pray, forgive if you have ought against any," &c. Mark xi. 25. "Forgive us, &c. as we forgive them," &c. 6. With a resigned will to God: "Not mine, but thy will be done," Luke xxii. 42. 7. With attention, fervour, and perseverance: "Be instant in prayer, watching in it, in thanksgiving," Col. iv. 2. Praying thus with a lively faith, firm hope, ardent charity, with an humble and contrite heart, with sorrow for our sins, with a resigned will to God, with attention, fervour, devotion, and perseverance, we may confide, "That whatsoever we shall ask, according to his will, he hears us," 1 John v. 14. But for want of due dispositions, "we ask, and do not receive, because we ask amiss," James iv. 3.

6. Q. *Which is the best of prayers?* A. That made by our Lord Jesus Christ (Matt. vi. 9, &c.); where, in seven short petitions, is comprehended all we can ask and hope for; where we are directed how to pray, and what to ask, under a set form of prayer by our heavenly master.

"Our Father, who art in heaven," is a comfortable exordium to raise our thoughts from earth to heaven, and encourage our hopes of obtaining what we want,

and beg of our heavenly Father, whose tenderness and kindness will not fail to help us, if we will but help ourselves, and, like good children, made to his image and likeness, and adopted such into his inheritance by mediation of his only Son, will have recourse, by humble prayer, to him our heavenly Father; who, though every where, is said to be in heaven, by a peculiar manner displaying his glory to the blessed, where our hearts and affections should be, especially in time of prayer.

“Hallowed be thy name,” is the first petition; whereby is expressed the chief desire we ought to have, for the increase of God’s glory; desiring that God may be rightly known, praised, served, and honoured by all; that all may labour to be “perfect, even as our Father in heaven is perfect,” Matt. v. 48; that all may be “followers of God as his dearest children,” Eph. v. 1. “That all the world, by seeing each other’s good works, may glorify our Father, who is in heaven,” Matt. v. 17.

They say this petition ill, who dishonour God by blaspheming, cursing, swearing, lying, scurrilous discourse, or any sinful thought, word or action.

“Thy kingdom come,” is the second petition; whereby we beg of our heavenly Father, that he reigning in our hearts, and we rendering all duty and homage to him, may find an end of our miseries in this life, and arrive, when he pleases, to his heavenly kingdom.

They say this petition ill, who live in any sin which excludes from heaven.

“Thy will be done on earth, as it is in heaven,” is

the third petition ; whereby we beg that God would give us a will in all things conformable to his, and that we may be as ready and willing here to execute his commands, as are the saints in heaven.

They say this petition ill, who seek wholly their own will, and will not conform theirs to God's will, and to the observance of his commands.

"Give us this day our daily bread," is the fourth petition ; whereby we beg of God all necessities, both for soul and body.

They say this petition ill, who ascribe their temporal goods and blessings, not to God's special bounty and gift, but to their own industry ; as also who neglect to frequent God's sacraments and service, which be the necessary food for our souls.

"Forgive us our trespasses, as we forgive them that trespass against us," is the fifth petition ; whereby we beseech God to forgive us our sins, and the punishment due thereto, as we forgive them who offend us.

They say this petition ill, who bear hatred, and will not forgive their enemies freely from their heart.

"And lead us not into temptation," is the sixth petition ; whereby we beseech God not to permit us to be tempted above our strength, but to give us grace to vanquish all temptations, against which we must always have recourse to prayer, and repose our thoughts in the bleeding wounds of Jesus Christ.

They say this petition ill, who voluntarily put themselves into the occasion of sin, and wilfully expose themselves to temptations.

Temptations are almost infinite, and unavoidable in this life. Our Saviour, his apostles, and the greatest saints have been liable thereto. The true servants of God are often the most tempted; which God permits for the exercise of their virtue, for the proof of their fidelity, for their gaining the crown of glory, and to keep them humble, and in a due dependance on him. "Blessed is the man that suffers temptation, for when he has been proved, he shall receive the crown of life which God has promised to them that love him," James i. 12. "Who shall overcome, I will give him to sit with me on my throne," Apoc. iii. 21; a great encouragement to resist temptations, the yielding to which is the ruin of souls, whilst the constant resisting them will make us happy. "He shall not be crowned, unless he lawfully fight," 2 Tim. ii. 5. We must win the crown before we wear it, and fight for it before we win it, by resisting our corrupt inclinations, and the devil's wicked suggestions, "who goes about as a roaring lion, seeking whom he may devour; whom resist, strong in faith," (1 Pet. v. 9.); who, at times, tempts us by inward suggestions of evil thoughts, which represent the charms of honour, gain, or pleasure, and increase the eager inclination of pleasing our humour in the thought, the wish, the hope, or the enjoyment of them; who at other times tempts us by outward solicitations, representing occasions which provoke us, or opportunities which invite us to pursue the satisfaction to which our humour leads us in defiance of our duty. "So let no man, when he is tempted, say he is tempted of God; for God is not a tempter of evils, and he tempts no man; but every man is

tempted by his own concupiscence," (James i. 13, &c.) by his own lust and corrupt inclination, whereof God is not the author (having created man upright, sound, perfect, and without corruption), but man himself, who, by his own fault, fell into this miserable weakness. Neither does God suggest ill thoughts to inflame our inclinations, which tempt us; but, on the contrary, inspires us with good thoughts to help us to resist and overcome them. Neither doth God oblige us to put ourselves in any occasions which are difficult and dangerous, but when he takes a tender care of giving us more grace, which bears proportion with them, and enables us to overcome them if we please. If he permits us to be tempted, it is not with design to make us offend him, but to shew the great power of his grace. He never tempts the weakness of his children to ruin them, but only tries the virtue of his saints for his own greater glory, and their greater good. "God is faithful, and will not suffer you to be tempted above what you are able," (1 Cor. x. 13.); provided we be faithful to him; seek his protection by earnest prayer; fly, as much as in us lies, all near occasions of dangerous temptations, from a true sense of our own weakness; withstand vigorously their first beginnings, and refuse all consent thereto, all stay or dalliance therein, by unnecessary looking them in the face, by needless disputing with them, and giving thereby the devil an advantage. "Resist the devil, and he will flee from you; approach to God, and he will approach to you," James iv. 7. "Put on the armour of God, that you may withstand the devil's deceits," Eph. vi. 11. In all dangerous temptations, especially of impurity, prayer, and a

lively fixing our thoughts in the bleeding wounds of Christ, will be our best shelter. "Our Lord knows how to deliver the godly out of temptation, and reserve the unjust unto the day of judgment to be tormented, but chiefly them that walk after the flesh in the lust of uncleanness," &c. 2 Pet. ii. 9, &c. "Watch and pray, that you enter not into temptation," Matt. xxvi. 41. "Yield not unto the devil," Eph. iv. 27.

"But deliver us from evil," is the seventh petition; whereby we beseech God to deliver us from the miseries of this life, and chiefly from the punishments of the life to come.

They say this petition ill, who, by their sins, draw punishments upon themselves in this life, and labour not to avoid the evils of the next, by leading a true Christian life.

7. Q. *Why, after our Lord's prayer, is added the salutation of our Lady?* A. That by her intercession, joined with ours, to her only Son, we may obtain more effectually what we ask in our Lord's prayer.

"Hail Mary, full of grace, our Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb (Jesus)." These being the words of the angel and Elizabeth (Luke i. 28, 42.), the church adds thereto, "Holy Mary, mother of God, pray for us sinners now, and at the hour of our death. Amen." Whereby we beseech her to pray for, and with us, to her only Son Christ Jesus, by whose merits we hope for salvation.

Great are the addresses, praises, and prayers of the fathers, to the Virgin Mary; yet all come short of the angel's and St. Elizabeth's salutation, which might confound all who speak contemptibly of her.

8. Q. *What farther directions give you to all sorts of persons about prayer?* A. All should look upon prayer as a most strict, necessary, and incumbent duty; for as God is our sovereign Lord, without whose assistance we can do nothing; and as he is our beginning and last end, we should always honour, praise, and glorify him in all our actions; without omitting, either at night or morning, to give him due thanks for all his blessings, mercies, and benefits bestowed upon us and all mankind; to beg pardon for all our sins, with grace to avoid them, and the occasions thereof, and implore his divine assistance for all necessities, both to soul and body.

Commending therefore ourselves, and all our concerns, to his divine protection, let us never venture on the dangers, either of day or night, without first begging his safeguard; and surely did we rightly weigh how much it is our advantage to perform well this duty of prayer, we should think it wisdom to be as prompt as we are ordinarily slack therein, seeing we cannot expect to obtain the blessings we desire, nor shun the evils we fear, unless we daily frequent prayers, the saints' delight, and sinners' refuge.

MORNING EXERCISES.

At waking let us raise our hearts to God, saying,

Lord, as thou hast awaked my body from sleep so, by thy holy grace, awaken my soul from sin, and

make me this day, and all the rest of my life, so to walk before thee, that when the last trumpet shall awaken me out of my grave, I may rise to immortal life and happiness.

“Illuminate my eyes, O Lord, that I never sleep in death, lest any time my enemy say, I have prevailed against him,” Psal. xiii. “It is now the hour for us to rise from sleep, for our salvation is nearer than we believed; the night is past, and the day approaches; let us therefore cast off the works of darkness, and put on the armour of light,” Rom. xiii. “Rise thou that sleepest, and rise from the dead, and Christ will illuminate thee,” Eph. v. 14. “Praise our Lord, my soul, and all that is within me, his holy name,” Psal. cii. 1.

Every morning, at rising, it would be profitable to reflect, that we have on that, and every day, a God to glorify; Jesus Christ to imitate; the blessed Virgin, the saints, and angels, to invoke; our soul to save; our body to mortify; virtues to acquire; sins to satisfy for; heaven to seek after; hell to fly; eternity to meditate on; time to manage; temptations to resist; the devils to fight against; our neighbour to edify; passions to subdue; the world to fly; and, perchance, death and judgment to undergo, knowing that he who has given the morning, has not promised life till evening.

In the name of our Lord Jesus Christ crucified I arise; may he bless me, govern me, keep me, and confirm me in all holy desires and good works, this day, and evermore, and after this life bring me to everlasting happiness. Amen.

In apparelling, say,

O merciful God, root out of my heart all inordinate affections, all pride and vanity; and clothing me with the gifts of the Holy Ghost, with all graces and necessary virtues, bring me to a true contempt of all earthly things, and only to make use of them the better to serve, praise, and glorify thee.

In washing thy hands, mouth, eyes, &c. say,

O sweet Jesus, who hast so loved us, as to wash our sins with thy precious blood, grant, I beseech thee, that my hands, mouth, eyes, &c. being cleansed from all sinful communication, may be always rightly employed in thy holy service.

Let my hands and feet be always employed according to thy holy commands; let my mouth never open but with due regard to thee, for thy praise, and benefit of others; let my eyes never lead me out of thy paths, but guide me in the ways of my salvation.

When dressed, kneeling, say,

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Open my mouth, O Lord, to bless, praise, and glorify thy holy name; cleanse my heart from all vain, perverse, and evil thoughts; enlighten my understanding, inflame my affection, that I may worthily,

attentively, and devoutly perform my prayers, and deserve to be heard before thy divine Majesty.

Lord, in union with that divine intention, thou didst on earth perform praises to God, these prayers I address to thee.

O God, who hast ordained prayer for our help, and commanded us to pray, prepare, I beseech thee, my heart, that I may perform this exercise in such a manner as may be acceptable to thee, and effectual for obtaining all that grace which thou knowest to be necessary for me.

Let me not, as formerly, perform my prayers carelessly, without a due sense of thy holy presence, without a due reverence, affection, and devotion: may I never entertain any other thought but what tends to thy honour, and my soul's good; may I ever remember that I am before my God, as a criminal before my exasperated Judge, before him who has power to cast down to hell, and to raise to life eternal; before him who punishes his despisers with everlasting confusion, and offers himself to be their everlasting inheritance who seek him with an humble and contrite heart. Lord, whenever I pray, let it be with a heart sensible of my iniquity, solicitous to be truly converted, and humbly suing for mercy to the God of mercy.

Come, O Holy Ghost, replenish the hearts of the faithful, and kindle the fire of thy divine love in us, that we may serve thee with an inflamed heart, and always do what is most agreeable to thee.

Prevent, we beseech thee, O Lord, our actions, by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours

may begin always from thee, and by thee be happily ended.

For all necessities, both of soul and body, I will now pray, as Jesus Christ has taught me.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us, this day, our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen. Matt. vi. 9, &c.

I will salute the mother of God with the angel's salutation, desiring her prayers for me.

Hail Mary, full of grace, our Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. Amen.

I will profess my faith, as taught by the apostles.

I believe in God, the Father, &c. as in page 1.

I most humbly thank my Redeemer Jesus Christ, for instituting and leaving for the faithful the seven sacraments, whereby God's graces are communicated to the worthy receivers; viz. baptism, confirmation, eucharist, penance, extreme unction, holy order, and matrimony.

I firmly purpose to keep all God's commandments, which, in short, I here recite, with application to myself.

O most holy Trinity, thou art my God.

I will have no other Gods before thee. I will not take thy holy name in vain. I will remember to keep holy the sabbath-day. I will honour my father and

my mother. I will not kill. I will not commit adultery. I will not steal. I will not bear false witness against my neighbour. I will not covet my neighbour's wife. I will not covet my neighbour's goods, nor any thing that belongs to him.

This day, and evermore, grant I may truly profess, and duly exercise, the three theological virtues of faith, hope, and charity ; as also the four cardinal virtues of prudence, justice, fortitude, and temperance : vouchsafe me the seven gifts of the Holy Ghost, wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of our Lord ; likewise the twelve fruits of the Holy Ghost, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, and chastity.

May I never omit the corporal works of mercy, when I shall be able to perform them, as to feed the hungry, to give drink to the thirsty, to clothe the naked, to visit and ransom captives, and harbour the harbourless, to visit the sick, and to bury the dead.

May I never neglect the seven spiritual works of mercy, as to admonish sinners, to instruct the ignorant, to counsel the doubtful, to comfort the afflicted, to forgive offences, to bear patiently the troublesome, to pray for the quick and the dead.

I will recite the eight beatitudes, being so many steps to heaven. "Blessed are the poor," &c. as in page 170.

I will daily bless God for cleansing me by baptism from original sin, and beseech him to preserve me from all actual sin, as well venial as mortal, whether of commission or omission ; from the sins against

the Holy Ghost, as presumption of God's mercy, despair, impugning the known truth, envy at another's spiritual good, obstinacy in sin, and final impenitence; from the crying sins to heaven for revenge, as wilful murder, sin of Sodom, oppression of the poor, defrauding workmen of their wages; from being accessory to another's sin, either by counsel, by command, consent, provocation, by partaking in the fact, by silence, or by defence of the ill done; from the seven deadly sins of pride, covetousness, anger, lust, gluttony, envy, sloth, and all other grievous sins; from which, O Lord deliver me.

With humble and contrite heart I bewail all my past offences for having offended so good a God. I resolve, by thy divine assistance, to amend my life, and with hopes of pardon in the bitterness of my soul.

I confess to Almighty God, to the blessed Virgin Mary, to blessed St. Michael archangel, to blessed St. John Baptist, to the holy apostles, St. Peter and St. Paul, and to all the saints, that I have grievously sinned in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Virgin Mary, the blessed St. Michael the archangel, the blessed St. John Baptist, and the holy apostles, St. Peter and St. Paul, and all the saints in heaven, to pray to God for me.

Almighty God, have mercy on me; and forgive me my sins, and bring me to everlasting life. Amen.

Almighty God, and most merciful Lord, give me pardon and absolution, and remission of all my sins. Amen.

Vouchsafe, O Lord, to keep me this day without sin ; be merciful to me, O Lord, be merciful to me ; let thy mercy be upon me, O Lord, as I have put my trust in thee. O Lord, hear my prayer, and let my supplication come to thee.

O Lord God, omnipotent, who hast brought us to the beginning of this day, save us by thy power, this day, that we fall not into any sin, but that our words, thoughts, and deeds, may proceed always to do thy justice, through our Lord Jesus Christ, &c.

This day, O Lord God, king of heaven and earth, vouchsafe to direct and sanctify, rule and govern our hearts and bodies, our senses, words and deeds, in thy holy law, and in the works of thy commandments, that here and ever, O Saviour of the world, we may deserve to be safe, and free by thy assistance.

O eternal God, I return thee thanks for my preservation this night, and beseech thee so to strengthen me by thy holy grace, that, avoiding this day all whatever is sinful, my thoughts, words, and actions may be wholly directed by thy law, and thy name be glorified in the being thou hast given.

Grant, O Lord, I may be careful in every duty belonging to my state ; that I may suffer no neglect, sloth, or self-love, to hinder me in the faithful discharge of whatever obligations are upon me ; that I may do and suffer all thou requirest of me, as a Christian, with a ready submission to thy will. Let it be thy mercy to me to avoid all occasions of sin, and resist all inclinations that lead to sin. Preserve me, likewise, from all other misfortunes, and ill accidents, and let not the devil, in any kind, have power over me : and this one thing, O God, I ask of thee, that

thou never leave me to myself, but that, by the help of thy grace, I may live this day, and evermore, as a Christian, to thy glory, and my own everlasting good.

With all the faculties of my soul, may I adore, O God, thy sacred majesty, and exalt and praise thy holy name for thy infinite blessings bestowed on me ; for electing me in thy love, and creating me to thine own image ; for redeeming me by thy only Son, and sanctifying me by thy Holy Spirit ; for preserving me in all the changes and encounters of this life, and raising my thoughts to the hopes of a better ; particularly for thy gracious protection from the dangers of this night, and for bringing me safely to the beginning of this day. Continue, O Lord, thy mercy unto me ; and as thou hast wakened my body from sleep, so raise my soul from sin, that I may serve thee all the days of my life with a clean heart.

Thou art my beginning and end ; and therefore I desire, that all I shall think, say, do, or suffer, may be directed by thee. May I undertake nothing but in compliance to thy holy will, and in all the miscarriages and crosses of this world, let me absolutely submit to thy divine pleasure, and wholly rely on thy divine providence. Let thy blessing be upon my actions, and thy grace direct my intentions, that the whole course of my life, and principal design of my heart, may always tend to the advancement of thy glory, the good of others, and the salvation of my soul.

Lord, give me grace always to desire and seek thee, always to find and love thee ; preserve me always in the ways of peace, of doing all good, and avoiding all evil. Grant me true repentance, a

contrite heart, a fountain of tears, and a full satisfaction for whatever I have offended thee in. Remove from me all pride, vanity, and vain affections; all inordinate desire of riches, all intemperance in eating and drinking, all sensuality, all unchaste desires, words, or actions.

I commend to thee, O Lord, my soul and body, with children, parents, brothers, sisters, kinsfolks, friends, benefactors, and all who have commended themselves to my prayers, or for whom I am any way bound to pray. To thee I commend the holy catholic church, this our kingdom, our gracious sovereign, and all the royal family. Grant, O Lord, that all may know, love, and honour thee; give us thy grace, and preserve us in peace; comfort all those who live in sorrow, misery, temptation, &c. Forgive all our sins, and grant everlasting rest to all souls in purgatory. Amen.

Lord, give me true repentance, pardon the sins of my whole life, and vouchsafe me grace always to love and serve thee.

Increase my faith, increase my hope, increase my charity. Let thy grace always make me steadfast, and effectual in good works, that by right faith, and worthy works of faith, I may come, through thy mercy, into eternal life. Amen.

*Prayers to all Saints, from St. Austin's Meditations,
Chap. 24.*

O all you happy saints of God, &c. I beseech you, by your charity, being secure for yourselves, be solicitous for us, &c. be always mindful of us, and help

us, miserable wretches, &c. O all you troops and companies of the blessed, pray for us ; that, being assisted by your prayers and merits, we may deserve to arrive at the harbour of perpetual happiness.

Item. From the 40th Chapter of his Meditations.

O holy and immaculate Virgin Mary, mother of our Lord Jesus Christ, vouchsafe to intercede for me before him whose temple thou deservedst to be. St. Michael, St. Gabriel, St. Raphael, O ye holy quires of angels, archangels, patriarchs, prophets, apostles, evangelists, martyrs, confessors, priests, Levites, monks, virgins, and of all the just, I presume to beseech you for his sake who has elected you, &c. that you will please to pray for me a poor sinner, that I may be delivered from the devil's jaws and endless death. See chap. 20.

Let all the saints, O Lord, every where assist us, and by their intercession obtain for us love and peace with all, both in church and state, that we may safely arrive to eternal bliss. Amen.

O God, who, by a wonderful providence, has been pleased to appoint thy holy angels to be our guardians, grant to thy servants that we may be always defended by their protection, and come at length to have a part in their glory, through our Lord Jesus Christ, &c.

O angel of God, who art my keeper by God's merciful appointment, illuminate, guard, rule, and govern me this day in all my thoughts, words, and actions.

A Blessing.

The peace of our Lord Jesus Christ, the virtue of his sacred passion, the sign of the holy cross, the purity and humility of the blessed Virgin Mary, the protection of the angels, and the intercession of all the saints and elect of God, be with me, and defend me now, and in the hour of my death. Amen.

In Memory of Christ's Birth may be said, morn, noon, and night, this following salutation :—

The angel of God declared to Mary, and she conceived by the Holy Ghost. Hail Mary, &c.

Behold the handmaid of our Lord, be it unto me according to thy word. Hail Mary, &c.

And the word was made flesh, and dwelt in us. Hail Mary, &c.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy son was made known by the message of an angel, may, by his passion and cross, be brought to his glorious resurrection through the same Christ our Lord. Amen.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

For a Master or Mistress of a Family.

I implore thy mercy, O God, for my direction and help in every thing thou hast committed to my charge: grant me discretion, that I may discover in all things what is best to be done, and so manage all

according to the obligations thou hast laid upon me. Make me faithful in taking care of what under thee I have in charge, that nothing may suffer through my neglect, idleness, prodigality, or ill management; let not passion have influence in my words or actions, that I may reprove without anger, command without imperiousness, require service without cruelty, have compassion on such failings as are rather weakness than neglect, and shew a tenderness towards all under my charge, as knowing that both they and I have one master in heaven, who, without respect to persons, will call all to an account.

O Lord, let me never want thy grace to suppress all inclinations that lead from my duty. Let no kind of extravagance or excess, no sort of disorder find encouragement in my house. Make me a zealous observer of good discipline, and watchful against all undue liberties. Suffer me not to be unjust to any, nor connive at what ought to be reproved. Take from me all immoderate solicitude, and let no excess of worldly care take off my heart from my greater concern of eternity. May I chiefly be solicitous how to order all my concerns to thy honour and glory. Thy blessing I beg upon me this day and evermore, in all I am to do or suffer, and now I humbly offer myself and all to thy glory. Help me, O God, according to my necessities now, and evermore. Amen.

For Parents.

Assist me, O heavenly Father, in discharging my duty to my children; give me that true Christian

discretion, that I may see what to grant, what to deny, and let neither passion, ill-humour, or fondness, make me yield to them in any thing that will be to the prejudice of either soul or body : enable me always to give them good example, to preserve them from ill company, from hearing or seeing what may induce them to evil, and when they do amiss, to timely correct them out of love, but not in passion. Deliver me from all manner of prodigality, from the love of gaming, from all intemperance, idleness, vanity, or any neglect or ill management that may hinder me from providing for their comfortable subsistence in this life ; but let me not prepare them for unhappiness, by being too solicitous to make them worldly great.

Direct me, O God, in all particulars that can contribute to their christian education, and help me to remove from them all that may do them hurt. Deliver me from all indiscreet partialities, from discouraging them, or shewing any unreasonable uneasiness, as may put them upon rash methods for the remedy of the troubles they find at home. Be thou a father to them, and supply by thy goodness whatever is wanting in me ; preserve them against the corruption of the world, of sin, and all evil, and move them to all good. Deliver them from the effects of a vain and inconstant mind, and make them always thy faithful children here, that they may come at length to that happiness which Christ has purchased for them. Amen.

For Children under Parents' care.

O heavenly Father, who commandest us to obey, love, respect, and honour our parents, grant that I may always comply with this thy command, be always faithful in the performance of all it enjoins, and never do anything contrary thereunto.

May I ever deny myself in all lawful things to please my parents, and obey them in all they can justly require or expect from me ; let me never contradict them, or so dispute against their proposals as to make them uneasy. May I always consult with them in all that belongs to them and me ; may I never hearken to those who suggest the undervaluing or neglecting my parents' advice ; may I never grieve them by following ill counsel, ill company, or any evil ways ; may I always study to be their comfort, and so make some recompense for all the care, trouble, and love they have had for me ; may I never shew any impatience at their infirmities, much less mock at any weakness to which they are subject.

Direct me, O God, in every thing belonging to my duty, and let no change of circumstances draw me from it ; may I in no lawful thing whatever offend my parents on earth, nor displease thee, my Father, who art in heaven.

For Husband or Wife.

O God, who hast ordained this state wherein I am engaged, give me grace to comply with all its obligations, and help to perform them in such a manner,

that in every one I may shew I have faith in thee, and am not an unbeliever.

Preserve my love undefiled according to thy command, and let the duty of love help to carry me with comfort through all obligations and difficulties of my state ; give me discretion to manage all circumstances to the best, a true love for peace, and such a discreet compliance as to resign my own inclinations and ways for keeping it ; a true humility and patience, that I may submit to and bear all in the manner the apostle requires ; and furnish me with all other helps, that whatever my difficulties be, I may still go on with cheerfulness, satisfying the duties of my state, and never so far yield to any weakness, impatience, or ill humour as to weaken, much less to break the bond which thou has sanctified, and cannot be dissolved but by death.

May I always be faithful and untired under the difficulties and duties of this state, doing and suffering whatever comes to my lot with such true submission to thy will, that both in peace and trouble, in easy and uneasy ways, I may remember to make the best use of what is, O God, thy pleasure or permission, and in all extremities still labour to work out my salvation.

For Widows

O God, the disposer of all things, who hast been pleased to bring me into this state, give me grace to bear all the troubles of it with patience, to make use of all the advantages of it with Christian prudence, to be a widow indeed, to despise all worldly comforts,

to put my whole trust in thee, and to improve the opportunity offered for securing to myself a happy eternity.

Teach me, O God, to make the best use of the liberty thou hast given me, and as long as I shall abide here in this pilgrimage, give me grace to employ my time in such exercises of piety, charity, and solid devotion, as may engage thy mercy to me, and be most effectual for coming to the possession of that happiness which I desire.

May I ever despise the vanities of the world, and make some recompense for my past sins, follies and extravagances ; may I now spend as many hours in prayers and good works, as I have mispent in vanity, idleness, or dangerous entertainments. May I endeavour by charity to make amends for all that I have sinfully, idly, or prodigally mispent, and thus recover whatever prejudice my soul has suffered through my fault. May I ever study to improve my present circumstances, in order to eternal life ; may my loss be my advantage, and under thy protection, O God, may I find greater comforts than what the world affords. Assist me, O my God, and let thy grace support me under all my weaknesses.

For those who live a single life.

O blessed Redeemer, who both by thyself and apostles, has recommended a single life as the most proper state to serve thee in without distraction, assist me with thy holy grace, that I may duly consider the advantages of it, and make right use of them so as to find the good effects in my soul, for

which thy apostles give it the preference to all other states.

May I always rejoice under thy blessings herein, and being at liberty from those great engagements which are attended with endless solicitude, and enslave the minds of men to the earth, may I make good use of this my privilege, in seeking and serving thee with greater freedom of spirit, having thee now for my spouse. May I not be like one of the foolish virgins, but, with the wise, wholly wait for thee. May I leave all for thee, may I love thee with all my heart, may I desire thee with all my soul, may I adore thee with all my mind, and serve thee with all my strength; and may I thus become holy both in body and spirit. Support me under all my weakness, defend me against all snares, both of the devil, of the world, and of my own corruption. Take from me all fondness of whatever flatters the senses, and let me admire nothing that is vain or empty. Give me a dread of all that is dangerous, and let the great and prevailing object of my love, affections and desires, be in thee alone; that having finished my life here in imitation of thee, I may wait on thee for ever in the joys of thy kingdom. Amen.

For such as live an idle life.

O God, when I consider, by the eye of faith, that "man's life upon earth is a warfare, and his days as the days of a hired man; that man is born to labour;" that our life ought to be a life of penance and mortification; a life conformable to the life of

Christ : I am strangely confounded to find my life a life of idleness and vanity ; a life of sloth and self-love ; a life of appetite, sleep, dressing, gaming, diversions, and unprofitable company ; a life spent in courting the world, in loving its ways and practices against thy commands ; and I should fall into utter despair, but that I know thou art a God of mercy, a God that willeth not the death of a sinner, but that he repent and live ; I therefore beseech thee to give me true sorrow for all my mispent time ; for all my sinful, idle, and slothful life, and grace to satisfy for the same, by doing worthy fruits of penance.

Thou hast told me, O Jesus, the lot of the unprofitable servant, of the tree found without fruit—and what can I expect, if I go on in the way I have lived, if I do not renounce all my evils, and take up my cross, and follow thee ! Help me, therefore, O God, in this task, and though rendered very difficult through my own fault, yet grant, I beseech thee, I may undertake it without delay, that I may begin this very day, that I may pursue it with resolution, carry it on with courage, and finish it with comfort. Let this be the effect of thy grace to change all my inclinations, and let me no longer have a value for what is vain or sinful. Let me no longer be bent upon what is sensual, idle, or unprofitable. Let faith have that continual influence upon my soul, as to repute the world, with all its admired charms, no better than vanity and affliction of spirit. Let my heart be ever under this conviction, that whatever I admire upon earth is deceitful and treacherous ; that it has no lasting being, passes away like a shadow,

is hasting to corruption, and shall soon end in rottenness or dust.

Hence, O God, instead of admiring, may I learn to despise what in itself is thus contemptible, endeavouring to correct the perverseness of my own inclinations, and break the force of the most violent passions; may I truly condemn my own folly, and be confounded to see for what poor things I ruin my soul, and forsake thee my God.

Ah, my God, look down upon me with the eyes of mercy, and enable me by thy grace to begin a new life, to fly all occasions of evil, to avoid ill company, and to choose such as may be an instruction to me in good. Deliver me from all lightness and inconstancy of mind, stand by me in resisting temptations, take from me all presumption in my own strength, and suffer me not through rashness to run into danger; and since I must necessarily meet with great difficulties, snares, temptations, in what I now purpose, give me strength and courage according to my necessities, that through thy grace I may truly amend my life, and persevere to the end.

For the Rich.

Most bountiful Lord, I return thee thanks for whatever I possess, and beg thy grace to make good use of whatever plenty, through thy mercy, I enjoy. May I always so govern myself as to spend nothing in favour of any vicious or sinful inclination; may I be deaf to all the demands of expensive vanity, gaming, appetite, and idleness, and put a stop to all those ways by which I have hitherto mispent what

thou hast intrusted me with, and oft most ungratefully offended thereby thy divine goodness.

I confess my past ingratitude, injustice, and impiety, in the abuse of thy favours and gifts to me. I earnestly beg of thee, my Lord, pardon for the same, and grace henceforward to manage all as thou requirest; to feed the hungry, to clothe the naked, &c. with what is overplus to the decent support of me and of those under me; to lay thus up for myself a treasure in heaven, lest, like the rich man in the gospel, I suffer eternally in hell fire for having so much here indulged my passions, and turned thy favours to the service of idleness, vanity, and sin.

Great is thy mercy, O God, to me, that I yet live, that thou hast not sentenced me into endless flames, that thou sparest me yet, that I may make some amends for all the abuses of the goods thy liberality has bestowed on me. May I neither hereafter hoard up unnecessarily, nor spend unprofitably; may I only use them for promoting thy honour and service here, for the relief of the poor, and providing necessities, as thou allowest. May I never heed what the world applauds or censures, but only endeavour to please thee in the right disposing of what thou hast committed to my care, as being not master but steward thereof, and so accountable to thee, my God, the giver of whatever I possess. Assist me herein, O God, and let not riches, or the evils they lead to, but thou alone, be the only desire of my heart.

For those who live by gain.

O God, who, in punishment of sin, hast commanded us to take pains for an honest livelihood, give a

blessing to my endeavours, that what I undertake this day may be attended with success; and let thy grace so direct me as to do nothing that is unlawful, though the prospect of gain be ever so great; may I be faithful in whatever I undertake in behalf of my neighbour, perform exactly all covenants and contracts with him, and never contrive ways to increase his charges, or be a gainer by his loss; may I never defraud, or seek to over-reach, or do wrong to any, nor use any means which may lead to deceit. I know "the unjust shall not possess the kingdom of God;" that he that doth wrong shall receive for the wrong he has done, and there is no respect of persons. What will it avail me to gain the world, and lose my soul?

Let me do to others as I would be done to; let neither example, authority, custom, or a general practice prevail with me against thy law, O God; these cannot make lawful what thou hast forbid; these are only pretexts to serve their turn who are willing to be deceived. Let me rather forego all worldly advantages, than seek them by unjust ways; let me rather be content with a moderate gain, a strait fortune, a poor being, nay, venture a total ruin, than strive to amend my condition by unlawful means for fencing myself against these inconveniences.

Deliver me, therefore, I beseech thee, O God, from all unjust ways, and let me never take one step farther in any worldly business than thy law will give me leave. Let not the fairest opportunities of injustice carry me against my duty, but let me always hunger and thirst after justice, to obtain thy blessing.

For the Poor or Distressed.

Look upon me, O merciful Father, with the eye of compassion, and take me into thy protection ; have regard to the difficult circumstances of my life, consider my great weakness, and assist me with thy grace according to my necessities. "Have mercy on me, because I am alone and poor ; the tribulations of my heart are multiplied. Deliver me from my necessities, see my humiliation and labour, and forgive all my sins." It is on thy mercy alone I can depend for my support and assistance, and in this I will ever trust, for thy mercy is above all my sins. Thou art my only hope, refuge, and comfort, in all my distresses. Whatever shall happen to me is appointed by thy fatherly providence for my good, and therefore will I ever hope in thee. Help me, O God, my Saviour, and for the glory of thy name deliver me.

If "through many tribulations we must enter into the kingdom of God," why should I not submit to what God is pleased to exercise me with ? By the way of suffering it was that the apostles and friends of God, nay, Christ himself, arrived to glory ; and shall I not be willing to follow them, and Christ my Redeemer : "Hath not God chosen the poor in this world rich in faith, and heirs of the kingdom which God has promised to them that love him ? If we sustain, we shall also reign together." Though I find myself desirous of relief, and my nature unwilling to suffer, yet I resign myself wholly into thy hands. Do with me, O God, as thou knowest best for me. Thou art my Lord ; thy holy will be done.

The "sufferings of this life are not worthy to be compared with the glory which shall be revealed in us. Our sorrow shall be turned into joy," provided we suffer patiently. It is what thou hast promised, O God, for the comfort of thy suffering servants, and thou wilt not fail in performing thy promise. May I then never be dejected, but suffer with joy what thy goodness allots. "Thy will be done on earth as it is in heaven. Not mine, but thy will be done." I am under thy heavenly providence, and will ever confide in thee, that thou wilt either relieve me, or support me under the weight thou art pleased to lay upon me. With this hope in thy goodness, I offer myself to thee; and as I heartily desire thy will may be done, so I heartily beg thy grace, that I may with patience, with cheerfulness and comfort, embrace the appointments of thy holy will, whatever they be.

For Servants or Hirelings, &c.

To thee, O God, I offer myself, and all the labours of this day, and I most humbly beg thy blessing to accompany me in all my undertakings, that whatever I do or suffer, may be with the patience of an humble penitent, with a sincere heart to discharge faithfully my duty to thee, and those I serve, in every thing belonging to my charge, without loss of time, neglect, omission, or waste of what is committed to me.

I beseech thee, likewise, to give me the spirit of obedience, of humility and meekness, that I may cheerfully comply with all lawful commands, without gainsaying, murmuring, or disrespect. May I never offend in word or action, or join with others in what

is evil ; may I never give ill example to any, or yield to others in whatever is injurious to those over me, or displeasing, O God, to thee ; may I live in peace with all, give no provoking language, make no parties, carry no stories ; and if provocations are offered, may I suppress all passion, be moderate in my answers, and do good for evil.

In these, and all other duties, assist me, O God, and help me to overcome all my usual weakness ; may I ever continue under thy protection, and zealously walk in the way of thy commandments in avoiding evil and doing good. To thee I consecrate all my labours, and beg thy blessing to attend me this day, and evermore in all I do.

Grace before Meat.

Bless us, O Lord, and these thy gifts, which we are about to receive of thy bounty, through Christ our Lord.

Grace after Meat.

We give thee thanks, Almighty God, for all thy benefits bestowed upon us, who livest and reignest, &c.

At Night, before Bed, kneeling, say,

In the name of the Father, &c. Blessed be the holy and undivided Trinity, now and evermore. Amen.

“Our Father,” “Hail Mary,” “Creed,” &c. See page 286, &c.

I come now, O God, with all submission of heart and mind, and with a deep sense of my unworthiness, to adore, praise, and glorify thee; to render thanks for all thy benefits, and particularly for all thy favours, graces, blessings, and mercies of this day; to confess my sins, to beg pardon for them, and grace to amend my life.

"I confess to Almighty God," &c. till "through my most grievous fault." Here, "after due examination of conscience, sorrow for all sin," &c. add,

"Therefore I beseech," as in page 288, &c.

O God, I am extremely sorry for all my sins; I purpose to mend my life, to fly all sin, and the occasions thereof: to do true penance for them, whether by thought, word, or deed; in satisfaction whereof I offer to thee, O Lord, all the sufferings and merits of my dearest Saviour, of the blessed Virgin Mary, and of all the saints in heaven; as also the prayers and good works of all the faithful, with all the crosses, injuries, persecutions, and sufferings, I here undergo for my Saviour's sake, or any good I have done, or shall do hereafter. But since my sufferings alone are too poor an offering to so great a God, accept of them in union with your Son's most precious merits and sufferings, and receive me again into mercy. Let me never sleep in sin, that I may eternally rest in thee, sweet Jesus. Amen.

Almighty God have mercy on me, and bring me to life everlasting. Amen.

Almighty God, and most merciful Lord, give me pardon, absolution, and remission of all my sins. Amen.

I humbly and heartily thank thee, O God, for

preserving me this day from all evils, and affording me necessaries for the comfort of this mortal life; for whatever good I have done, and for whatever care I have used in resisting evil, in overcoming myself or the world; for all other blessings I have received from thy hand, however unknown to me; for all the effects of thy protection and providence; and, in particular, for that thou hast not cut me off in the midst of my sins, but still givest me time to repent. May I no more put that to the hazard which, if once lost, can never be recovered; may I make use of the time to come, to do worthy fruits of penance; let it be thy mercy to me to give me now a sincere and hearty repentance of all the sins of my whole life, and so dispose my soul, that I may close my eyes this night with such a solid peace of conscience, as if this day was to be my last, and I were to see no more. I therefore confess to thee, in the bitterness of my soul, my iniquities, my ingratitude, my general abuse of thy blessings, and my daily neglect of whatever has belonged to thy service. I purpose for the future to amend my life, and with an humble and contrite heart beg pardon again for all my sins, hoping, according to thy promise and mercy to sinners, thou wilt pardon me, and keep me this night from all danger of body and soul, to the end that I may rise again, and live always to praise thy glorious name, thy mercies and goodness in pardoning repenting sinners.

I offer unto thee, most loving Jesus, my body, senses, and all the powers and faculties of my soul, to be kept and governed by thee this night and evermore, and may I find in thee eternal rest. Amen.

Save us, O Lord, waking, and keep us sleeping,

that we may watch with Christ, and rest in peace. Amen.

Preserve us, O Lord, as the apple of thine eye, and protect us under the shadow of thy wings. Vouchsafe, O Lord, to keep us this night without sin. Have mercy on us, O Lord, have mercy on us. Thy mercy be upon us, O Lord, as we have put our trust in thee. O Lord, hear my prayer, and let my supplication come unto thee.

Visit, we beseech thee, O Lord, this habitation, and repel far from it all snares of the enemy. Let thy holy angels dwell therein to preserve us in peace and thy blessing be upon us for ever, through our Lord Jesus Christ. Amen.

O angel of God, who art my keeper, by God's holy appointment, guard, rule, and govern me this night; committed to thy heavenly protection, whether waking or sleeping, preserve from me all invasions and assaults of the devil, drive me from all temptations of Satan, and by thy prayers obtain of God that my enemies may never prevail against me.

An Act of Contrition.

O dreadful Lord, and most indulgent Father, I, wretched worm, have sinned against heaven, and before thee, and am no more worthy to be called thy servant, much less to be accounted thy child, having repaid so much bounty with contempt, and so many benefits with ingratitude. Where shall I find punishment enough to be revenged of my sins, and tears enough to wash away my iniquities? Alas! I grieve not at those pains which I have deserved for my

rebellion, it only pierces my heart that I have offended a God who ought to be beloved and honoured above all things. What shall I say, dear Lord, in detestation of the crimes I have committed? What shall I do to prevent my future relapse? Father, from henceforth the face of sin shall be more hideous to me than hell, and the least temptation to it more frightful than death. Forgive, almighty Lord, forgive, and have not the sins of my past life in remembrance. Why should the mighty Lord of heaven and earth be incensed at so poor, so contemptible an object! Look upon me, O God, not in thine anger, but according to the tender bowels of thy infinite mercy; for thou art our Father, and we are thy children; thou art our Maker, and we are all as clay in thy hands; thou canst with those waters, drawn from the fountain of our Saviour, cleanse our pollutions, and with the mixture of one drop of his blood, mould us again into vessels of honour. Of thee only, O merciful Father, I beg and hope for pardon; upon thee only I call and depend for assistance, that I may hereafter constantly serve thee with a true and faithful obedience, and inseparably adhere to thee with a pure and perfect love for ever. Amen.

While unclothing.

Unclothe me, O Jesus, of all sin, of all affection to sin, of all curiosity and vanity, of all sensuality and unchaste and vicious affections, of all inordinate passions, of all self-love, self-will, self-judgment, self-complacency, of my whole self, and whatever is displeasing to thy divine Majesty, that putting off the

old man, I may continue revested with the new, and live in a perfect conformity to thy will.

At entering into Bed.

In the name of our Lord Jesus Christ, crucified for me, a sinful creature, I lie down to rest. Good Lord defend and govern me, and after this short miserable life, bring me to eternal rest.

Into thy hands, O Lord, I commend my spirit; let me ever rest in thee.

The chief of a family should either read, or cause to be read, every night before going to bed, some public prayers, as also on Sundays and holydays, both forenoon and afternoon; after which is recommended the reading a chapter in some spiritual book aloud to the whole company, with respect to times, whereto Mr. Gother's works will afford proper matter.

I confess thee, O my God, to be the eternal truth, and that I am bound to believe whatever thou teachest. I know thy judgments to be unsearchable, thy mysteries to exceed all human wit, reason, or understanding. I submit my weak judgment to thy authority. Though I hear not thy voice as Moses and the apostles did, yet I hear thy church, by which thou speakest to the whole world, and in hearing those whom thou commandest me to hear, I hear thee; thy church is purchased by the blood of my Redeemer. Christ is the foundation and rock upon which it is built. The Holy Ghost is its light and teacher. I have thy solemn word engaged, that the

gates of hell shall not prevail against it ; that it is the ground and pillar of truth ; and that it shall be led into all truth to the end of the world. To believe the catholic church is one article of my creed. I have thy express command to hear it, and thy promise that it shall teach all truth ; and is not this enough for me to rest on and conclude, without leaving place to doubt, that in hearing thy church I hear thee ?

I acknowledge thy goodness herein, and return thee my hearty thanks for thus securing me against all errors ; as also for leaving, for my further instruction and comfort, the holy Scriptures to the custody and delivery of thy church, the best interpreter of thy holy law and divine word, whereunto I humbly submit, captivating my understanding in obedience to Christ and his holy truths delivered thereby, and beseech thee to give me a docile heart, with a firm faith ; and as my faith is thy gift, so let my perseverance in it be the effect of thy grace. Defend me against the delusions of all errors ; against the surprises of a roving fancy ; against the snares of wit and learning ; against all temptations from the difficulties of times ; against the discourse and raileries of profane and atheistical men ; against the allurements of the flesh, world, and devil ; and so establish my heart in truth, that I may rather choose all extremities in this world, than purchase a short quiet, and ruin my soul by denying the truths of the gospel, for which Christ will deny me before his Father in heaven.

May I, O God, never say or do any thing by which thy faith may be brought under reproach. May I ever have the courage and zeal of the apostles, and of that infinite number of the primitive Christians, who

sacrificed all most dear to them for promoting thy glory and conversion of souls. May all schismatics, heretics, Jews, and infidels, having rejected their errors, embrace thy holy faith, and let neither education, interest, prejudice, passion, &c. hinder them from discerning truth, that all may come into one body, and glorify thee. Amen.

The Gospel.

"I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believes," Rom. i. 15. It is God's sacred word delivered to his church, for the instruction and comfort of the faithful. "All scripture, inspired of God, is profitable to teach, to argue, to correct, to instruct in justice, that the man of God may be perfect, instructed to every good work," 2 Tim. iii. 16, &c. May I, then, ever make this use of it; and as, O God, I acknowledge it to be thy written word, "thy immaculate law, converting souls," may I never take it into my hands but with due respect; as often as I read it, let it be with the desire of knowing thee, of knowing thy justice, that I may fear to offend thee; of knowing thy mercy, that, notwithstanding my unworthiness, I may still confide in thee; of knowing thy power, that I may ever be sensible that my entire dependence is on thee, and learn to be faithful to thee. Open thou my understanding, that I may have a true sense of what I read; and may I never be so self-conceited as to prefer my judgment before the unanimous consent of fathers, or of the whole church, to the prejudice of truth and my own conscience; understanding this

first, "that no prophecy of scripture is to be made by private interpretation," and that there are certain things "hard to be understood, which the unlearned and unstable deprave, as also the rest of the scriptures, to their own perdition;" let me never be one of those who refuse to embrace that scripture, that sense thereof, the church has always delivered, since the sentence of reprobation is already pronounced against such: "If he will not hear the church, let him be to thee as the heathen and the publican."

But let not this, I beseech thee, O God, be thy only mercy to me, to know thy gospel, but also to keep it, be solicitous to make it the rule of my life, and accordingly live and do all things as thou hast been pleased there to prescribe, and manifest thy will for our direction. "If you abide in my words, you shall be my disciples indeed," John viii. 31.

See then, my soul, and recollect awhile some of those principles which the gospel teaches, and observe how far thou endeavourest to live by them. First, I am there commanded to love God with all my heart and strength; to keep the commandments; to seek first the kingdom of God; to seek and set my affections on things above, and not on things on the earth; to put on our Lord Jesus Christ; to live and walk by his spirit; to keep his day holy; not to take his name in vain; not to swear, &c.

Secondly, I am commanded to love my neighbour as myself; to do good to all; to love my enemies; to keep peace; to forgive injuries; to do good for evil; to pray for those that persecute and curse me; to avoid contention; to speak evil of none; to defraud, over-reach, and do wrong to none; not to li-

nor steal ; to put away from me all bitterness, wrath, and malice ; to let no corrupt or filthy communication proceed out of the mouth, nor any uncleanness be once so much as named ; to give offence to none ; to abstain from all appearance of evil ; to do all to edification ; to relieve the poor ; to visit the fatherless and widow ; to let my conversation be as becomes the gospel of Christ, and walk worthy of my vocation.

Thirdly, I am commanded to deny myself ; to put off the old man ; to mortify the deeds of the body and not to be carnally minded ; to crucify the flesh ; to abstain from filthy lusts, which war against the soul ; to put on the new man ; to have Christ dwell in me ; to walk in his spirit, to become a new creature ; not to walk in rioting and drunkenness, but to live soberly, righteously, and godly ; not to exalt myself, nor be high minded, nor to be wise in my own conceit, nor to do any thing through pride or vain glory ; not to murmur, nor be impatient or faint-hearted, but to suffer all troubles with submission and patience, according to the example of Christ ; not to live an idle and unprofitable life, but to watch, pray, fast, abound in good works, and bring forth fruit to life everlasting ; not to love the world, but to be poor in spirit ; to be afraid of riches ; to look upon the things highly esteemed among men as an abomination in the sight of God ; to renounce all things for the law of God ; to do all in the name of our Lord Jesus Christ ; to see that God be glorified in all things ; to be moderate in all things ; to be without solicitude ; to think on, and follow whatever things are honest, whatever things are just, whatever

things are pure, whatever things are of good report, and to offer myself a living sacrifice to God.

These, O my soul, are some of the gospel truths, which every Christian is to keep, and only to the keeping of them is happiness promised. "Blessed are they that hear God's word, and keep it. Not the hearers of the law are justified before God, but the doers of the law are justified." Nay, "cursed is every one that shall not continue in all things to do them." Thou seest, then, there is no hope of happiness but by doing the word of God. "If thou wilt enter into life, keep the commandments. If any love me, he will keep my word." I cannot then pretend to be saved, unless I walk by the gospel, and do what it requires. And do I accordingly walk? Do I love God with all my heart? Do I seek him before all things? Do I walk by the spirit of Christ? Have I put off the old man? Do I not love the world? Do I follow humility, meekness, patience, &c.? Alas! I find the state of my soul quite contrary to what it should be, according to the gospel. What is there in my whole life but a long series of vanity, idleness, prodigality, and excess? What has there been but a change of pride and self-love in all their shapes? Have I not given my heart to the things of this world, and even preferred the vilest of them before thee, my God? All this, my misery, and much more is known to thee, and from thee alone is the remedy to come; yet how unworthy soever, I still hope in thy mercy, and beseech thee to have compassion on me, and bring me to the true observance of what thy gospel prescribes, and to renounce all it condemns. I earnestly beg pardon, O Jesus, for all my past neglects herein, and

humbly beseech thee that by thy grace I may never permit any thing in this world to draw me out of the way which thy gospel teaches. Confirm me, I beseech thee, in this resolution, and for the future never let me consult or take that for my guide which leads from thee.

Temptations.

I confess, O God, my weakness to be very great, and thou knowest how many, how violent, how endless are the temptations of this life, and that it is impossible for such weakness as mine to subsist amidst such dangers, if it be not supported by thy heavenly grace; wherefore I most humbly beseech thee to assist me therewith, and never leave me to myself, to my own weakness, which I have too often experienced, by being easily drawn to offend thee.

O Lord, I am sensible of my own weakness, passions, and infirmities, which often lead me to sin; of the corruption of my heart, and the vicious inclinations which gain upon me; of the ill government of all my senses, which I often make the instruments of offending thee, in the service of those inclinations and desires which by thy law I am commanded to resist. Lord strengthen me, and let my heart be under better government, so as to command all its affections and passions, and make me more careful in the government of my senses, in withdrawing from all that displeases thee. Let my eyes and ears be shut against all alluring objects of sin; let my tongue be no more employed in preparing snares for my soul; may I never gratify my appetite to excess; let my

hands and steps be always restrained from evil ; and my outward man be under the discipline of thy law that I may truly say it is thy holy will, and not corruption that rules me. Let me fly all idleness, all idle conversation and entertainments, which ruin both soul and body, and be only employed in such profitable exercise as may be for my eternal good.

Deliver me, O Lord, from those infinite snares which the world lays before me, and from all the malice of the devil, who goes about like a roaring lion, seeking whom he may devour ; who, knowing my weakness, knows how to lay and work out his designs, if thou, O Lord (who hast promised help to those that call upon thee), delay to assist me ; have regard, O God, to my universal weakness, and, according to my manifold necessities, come in to my assistance. Let my heart and will be under thy protection, that whatever temptations arise, these may abide constant and faithful to thee, and to thy commands. My help is in thee, and if thou mercifully takest me into thy care, I need not fear what all the infernal powers can do against me ; but then, without thee, O God, thou seest I perish ; wherefore, O God, stand always by me, and let thy grace protect me in time of danger.

For a clean Heart.

“Blessed are the clean in heart, for they shall see God.” Lord, give me this blessing ; make and keep my heart clean from all filth of sin, that it may be always thy holy tabernacle, the temple of the Holy Ghost, which, if any violate, God will destroy him.

Wherefore I most earnestly beg thy grace to make me watchful against all evil thoughts, to admit of no dispute with them, and without so much as looking at them, use my best endeavours for disengaging myself from them.

Preserve me, likewise, O God, from taking delight and pleasing myself in any of those sinful imaginations which present themselves to my mind, since it must necessarily defile my soul, if I wilfully seek satisfaction and delight in what is so displeasing to thee. Thou knowest, O God, the weakness, proneness, and corruption of my nature ; thou seest all my dangers, from which, if it be thy blessed will, deliver me. It is an afflicting thing for souls stamped with thy image, O God, and created for the possession of thee, to be drawn into those muddy delights, and when they are seeking thee, even then to find themselves overwhelmed with filth. Lord, pardon whatever I have offended herein, either by opening my heart to any sinful delight, or giving entertainment to any sinful thoughts, or not making that speedy resistance against temptations as I ought. Whatever my sins have been in this kind, through the whole course of my life I now lay them before thee, and beseech thee to cancel them through the blood of thy only Son, that so being purified from this guilt, my heart may be presented a clean sacrifice in thy sight, and I for the future may no more relapse into the same sins.

At least, let me never draw temptations upon myself by my own fault, either through indiscretion, or yielding to any inclination that is sensual. May I keep all my senses under due government, and never

allow them such liberties as may be the occasion of sin. Grant me pardon, O God, for whatever has been my neglect herein, and let my eyes never see, nor my ears hear for the future, but with abhorrence, what may be offensive to thee; neither let me open my lips in favour of any thing that is sensual, directly or indirectly, neither in earnest nor in jest. "Fornication, and all uncleanness, let it not be so much as named among you, as it becomes saints, or filthiness, or foolish talk," &c.

I acknowledge, O God, that besides my own sin, I become guilty of others' by such unchristian expressions, and am thereby the devil's instrument towards the ruin of as many souls as there are persons delighted with such discourses, or influenced thereby to speak in like manner. I therefore beg pardon for all my past sins of this kind, and grace to avoid them for the future, and fly all those whom I know are inclined to take such liberties as are not becoming Christian conversation.

With great reason I ask also to be preserved from all sinful actions, and the greater crimes against purity, because they more grievously offend thee, my God, and more powerfully exclude from thy kingdom. I know that those who live in these sins are condemned to die. "If you live after the flesh you shall die." O Lord deliver me from those sins that will ruin my soul, redeemed by the blood of my dearest Saviour; have compassion on me, and give me true repentance and grace to fly all occasions, all allurements to any kind of impurity, that, retaining a clean heart, my soul may come to see and enjoy thee for ever.

Against Drunkenness and Excess.

“ Drunkards shall not possess the kingdom of God,” 1 Cor. vi. 10. This declaration, O Lord, my weakness considered, makes me implore thy grace against this sin, which brings men to neglect the duties of their state, much more the duties of their soul, causing a coldness as to all exercises of religion, and an indifferency as to whatever belongs to thee, my God, and to the means of working out our salvation. It often destroys reason, weakens all the faculties of the mind, and injures health, so that in this one sin all thy blessings seem despised, and are made useless as to all those purposes for which thou hast given them. It engages one in idle company, where time is wasted, to the great neglect of temporal and eternal concerns, besides infinite other sins it occasions, in ill example given, in drawing others into excess, in encouraging or joining with those who profane all that is sacred, ridicule morality and religion, and bring the gospel into contempt; who make conscience a phantom, and setting it loose from all restraint, promote and glory in whatever is lewd and vicious; who consume their estate, and make it their pastime to bring their generation into misery. If I join only with these as a companion, I cannot be exempt from a great share of their guilt; and if I should come equal with them in all their profane and prodigal extravagances, who then shall be able to sum up the number and horror of my sins?

O Lord deliver me, not only from the sin of drunk-

enness, whereby great numbers are eternally damned, but also from all excess of drinking, so as never to exceed in the quantity of what I drink, nor in the time or money spent at such entertainments. I acknowledge, O God, I was created for a more noble end than thus to spend my time; I know likewise where reason is not injured by excess, there may be still contracted a manifold guilt in drawing others to such excess; in idle conversation, in sinful subjects of discourse, in contracting a habit of idleness, and a dislike of all that is serious and pious; in the neglect of business, disorders of family, ill example, contempt of discipline, prejudice of estate, loss of time, grief of friends, opening the heart to many passions, to a love of unprofitable, dangerous, and sinful liberties; thus taking it off from a sense of what is eternal, and giving it a disrelish of whatever can be profitable to salvation.

Wherefore, O Lord, preserve me, I beseech thee, from all such company, from all such entertainments, and imprint in my soul a true horror of them, as being the corruption of youth, the school of profaneness, irreligion, and atheism, the encouragement of vice, the destruction of good order and christian discipline, the consumption of estates, life, and religion, and as that which opens the way to all that is unbecoming, and even contrary to the gospel. With this idea let my soul be possessed, so far as even to have a dread of all such meetings as occasion sin; and let thy mercy, O God, so confirm this in me, as that neither solicitations or reproaches of friends, nor any other temptation whatever, may prevail with me to be an encourager of such idle assemblies.

For overcoming any sinful Custom or Vice.

Behold here, O merciful Jesus, an unhappy sinner prostrate before thee; who instead of faithfully serving thee, is a slave to sin, to the devil, and under thy displeasure. However, since my sins are become my trouble, and I sincerely desire to forsake them, I hope thou, who camest to call and save sinners, who willest not the death of a sinner, but that he be converted, and live, who willest all men to be saved and come to the knowledge of the truth, wilt accept my prayers, which I offer to thee with all the earnestness of my soul; most humbly beseeching thee to give me a true, hearty, and sincere repentance of all my past offences, and particularly of those which at present are my greatest burden.

I know, without true sorrow, without a contrite and humble heart, without true endeavours and sincere purposes of amendment, of separating from the high occasions, from provocations, temptations, or company whereby I am drawn to offend thee, without vigorously opposing my sinful inclinations, without breaking my evil customs, subduing my passions, and resisting corrupt nature; in fine, without denying myself in all that is opposite to thy holy law, as I ought, I cannot recover thy grace, thy favour, or pardon, without which I am eternally lost. Why then, O my God, do I not what thou requirest of me for my eternal happiness? It is because my inclinations to evil are stronger than the love or fear I pretend to have for thee. I am more concerned

for what is present, than what faith teaches me of the life to come. Thus the strength of my inclinations or passions is the cause of all my misfortune, and to favour them I lose the favour of my Gód, and live out of the way of salvation.

O what a miserable wretch am I, when, knowing the duties required to save my soul, I wholly neglect them. I plainly find, for *human respects*, when pride, interest, flattery, or dependence requires it, I can govern all, that I pretend to be so ungovernable in me; and shall I neglect, for gaining heaven, to reform my life, and use all endeavours to bring my inclinations, passions, and ill customs under the government of thy law? If I were in hell, as my sins deserve, what would I not do or suffer to be delivered thence? And shall I refuse, for avoiding the same, and gaining everlasting life, to do or suffer what by my sins is become necessary? No, no, my God: wherefore I implore thy mercy for pardon of my sins, and grace to do worthy fruits of penance, and perseverance therein. Let no other self-love prevail in me, but only that of securing my eternal happiness. Root out of my heart the love of all that is sinful; inspire me with a contempt of all that is dangerous, vain, and worldly; and let not passion, humour, or any ill custom govern me, but thy holy will alone. Give me patience and courage under all the self-denials that are necessary for me, and since I seek help from thee, help me, I beseech thee, in such a manner as thou knowest best for me.

Against the Evils of the Tongue.

Lord, when I consider that thou hast given me a tongue to praise and glorify thy holy name; to instruct, direct, and edify my neighbour in such occasions as I may be thereby beneficial to him, I am confounded in the ill government and use thereof to the breach of thy holy commands, by frequently taking thy holy name in vain, and, by my ill example, occasioning others to do the like; and what is worse, by swearing, cursing, blaspheming, which are most grievous sins against thee: also against my neighbour, by the many lies I have told, by flattery, whispering, slandering, detraction, derision, and giving occasion to others to do the like: by contumelious language, by unjust provocations, by irreligious and profane discourse, by filthy or immodest words, &c.

Ah, my God! What can I do here but humble myself before thee under the guilt of these my innumerable sins? Forgive me, I beseech thee, and all those who have been encouraged by me in what was sinful. Let me never swear, much less curse or blaspheme, or any way take thy holy name in vain; let me never speak but according to thy truth and justice, and detest all lies, whispering, flattery, backbiting, reviling, detraction, or speaking evil of my neighbour; let neither passion, animosity, revenge, or ill-will prevail with me to make unjust reflections on my neighbour, but always to speak of him as I would that others speak of me or of my friends.

Forgive me, O Lord of mercy, whatever sins I

have committed of this kind, all the sins whereby I have either designedly or indiscreetly blemished my neighbour's reputation, or have been the occasion of his being less esteemed among his acquaintance. I am sincerely troubled for having thus offended against truth, justice, or charity; and wish, with all my soul, it were in my power to make reparation for whatever injury I have done my neighbour by words, or have spoken to his prejudice. Justice obliges me to restitution as far as I can, and I will now do whatever charity and prudence shall direct; may I ever pray for them, and beseech God's blessing upon them.

For the future, O Lord, give me grace never more to have any part in these sins of detraction, nor ever to give ear to detractors, for this again is a concurrence in their sin, and I most certainly deceive myself, if, in these circumstances, I pretend to be innocent. Let me ever discourage all kind of detraction, either by reproving it, or otherwise showing my dislike of it, and withdraw from such company, rather than stay to be a witness of their sin. "Who thinks himself religious, and bridles not his tongue, his religion is vain," James i. 26.

Peace with all.

I believe, O God, that thou "art a God of peace and not of dissension," 1 Cor. xiv. 33. That as thou encouragest all who make peace, and live in peace, with the greatest blessings, ("blessed are the peacemakers, for they shall see God," Matt. v.) so thou threatenest severe punishments to all who live in strife and dissension, no less than the exclusion from heaven. "Follow peace with all men, without which

no man shall see God," Heb. xii. 14. Love and peace is the mark of a Christian. "By this all men shall know that you are my disciples, if you love one another," John xiii. 35. I cannot then be the disciple of Christ, or see God, unless I have love and peace with my neighbour.

Lord, many have been my transgressions herein, whereby I have disturbed my own and my neighbour's peace, given scandal to others, and broken that bond of charity which thou hast commanded should be kept inviolable among Christians. Lord, pardon, I beseech thee, all these my sins; and let thy grace so strengthen me for the future against my passions, against my corrupt nature, that I may not yield to any provocation; that I may suppress all anger, indignation, wrath, hatred, &c. for the love of peace; that I may not render "evil for evil, or railing for railing, but contrariwise, blessing. Thus may I always keep peace with thee, my God, peace with my neighbour, and peace with myself.

But what is it, O Lord, thou requirest for keeping peace? If any rail at me, thou commandest me not to rail again; if any one curses me, thou commandest me not to curse again, but to render blessing for cursing; if any reproach me, or accuse me falsely, thou commandest me to rejoice, and refrain my tongue from evil; if any one does me an injury, thou commandest me to forgive it; if any one persecutes me, thou commandest me to pray for him; if any one does evil to me, thou commandest me not to render evil for evil, but to do good for evil; if any be contentious, thou commandest me to do nothing in strife, but all without murmuring or

disputing ; if any be passionate against me, thou commandest me not to avenge myself, but to give place unto wrath ; if any one provokes me, thou commandest me to be patient towards all men, and to put away all bitterness, and wrath, and anger, and clamour, and evil speaking ; if any be uneasy and troublesome, thou commandest me to bear with such, to be compassionate, kind, and tender hearted ; if any be my enemy, thou commandest me to love him, and overcome evil with good.

These are the rules, thou, O God, requirest every Christian to observe ; let thy grace enable me always to govern myself by them as often as I meet with provocations, or any other occasions of disturbance ; and may I never occasion differences, by relating to others what has been said of them behind their backs, which often causes great animosities and disputes, such as ought not to be among Christians ; which distracts families, dissolves friendship, breaks peace, undermines charity, and often makes such deep impressions as are never afterwards to be removed. O God, I acknowledge I have been often faulty in this, to the prejudice of charity and peace ; and I beseech thee of thy infinite mercy to forgive me, and preserve me from relapsing into the like failings for the time to come ; may I keep peace with all as far as possible, and neither by word or deed be the occasion of breaking peace between others.

Of forgiving Injuries.

O Father of mercy and love, who wouldst have thy children upon earth to be perfect as thou art

perfect ; who requirest us to love one another, and even our enemies ; to abstain from and forgive injuries, affronts, provocations, and this as we expect to be forgiven by thee—" If you forgive not, neither will your Father forgive you your offences"—assist me with thy grace to pardon from my heart and love mine enemies, to do good for evil, to compassionate and forgive their trespasses against me. This is what I daily pray for, as thou hast taught us by thy only Son : " Forgive us our trespasses as we forgive them that trespass against us." This is the duty thou requirest of me, under the punishment of never being forgiven, of never seeing thee, of being punished eternally amongst the devils. " Judgment without mercy to him that hath not done mercy."

" Forgive, and ye shall be forgiven." Let my sins be ever so great, thou promisest pardon upon repentance, provided I forgive from my heart those who have offended me. O God, what greater encouragement canst thou give me, than thus to put the decision of my eternal lot into my own hands, and engage me, by the love of myself, to be so charitable to my neighbour in forgiving whatever wrongs he has done me ? Blessed be such goodness ! Woe unto me if through pride, ill nature, humour, passion, anger, envy, &c., I do not forgive my enemies from my heart, let them be of what religion soever, when I know, that without forgiving them, God will not forgive me, and that all my prayers will be to ask for judgment against myself.

Lord, fill my soul with love, mercy, and compassion for all sinners, especially for those who have injured me ; and never let provoked nature, full of

resentments, carry me against thy law, against the apostle commanding, "Let all bitterness, and anger, and indignation, and clamour, and blasphemy be taken away from you, with all malice; and be gentle one to another, merciful, pardoning one another, as also God in Christ has pardoned you," Eph. iv. 32.

O Jesus, be thou my advocate here, and let the merits of thy sacred passion plead for my obtaining what I ask: Thou hast given me thy example and commands, give me grace always to imitate the same: Thou hast taught me, both to pardon injuries, and pray for my enemies; Lord make me always do so.

For Patience.

Lord, thou seest my weakness, how the troubles of the world disturb me, and make me oft lose the peace of my soul; how impatient and fretful I remain for trifles; how uneasy I am under reproofs or contradictions; how far I am from practising that humility, patience, meekness, and resignation my Saviour inculcates by word and example; how I lose the advantages I might make of my troubles, by a peaceful submission to thy holy will; wherefore, O Lord, strengthen me, and give me the virtue of patience, which is so necessary to carry me through the troubles of this world, the difficulties of my charge, and to satisfy the many duties which are enjoined me by thy command. "Patience is necessary for you, that doing the will of God you may receive the promise," Heb. x. 36. "And therefore we also having so great a cloud of witnesses put upon

us, laying away all weight and sin that encompasses us, by patience let us run to the fight proposed unto us, looking on the author of faith, and the consummator Jesus, who, joy being proposed unto him, sustained the cross, contemning confusion." Is not this enough to preserve peace in my soul when affliction comes upon me, to look up to my Jesus under sufferings endured for me? Though it be uneasy to nature to suffer, yet what greater comfort for a Christian, than thus to be associated to Christ, to his apostles and martyrs; and to be in the way to that glory which is promised those who take up their cross and follow Christ? The apostles "went rejoicing from the face of the council, because they were thought worthy to suffer for the name of Christ:" "It is through many tribulations we must enter into the kingdom of God:" before we can reign with Christ, we must conform to the sufferings of Christ; who thus gives us opportunity of satisfying for our many and grievous sins, tries the fidelity of his servants, improves them in humility and patience, (the virtues he bids us learn of him) disposes them to a greater contempt of the world, and raises them to a more earnest desire of heaven.

I see, O Lord, an effectual help towards heaven in the right use of troubles. I see thy mercy and goodness therein, by making every thing, how unavoidable soever, turn to our good, provided we will but accept the same with resignation to thy holy will. Help me, O God, herein, and make me submit with patience to whatever thou permittest to befall me. May I accept all in punishment and satisfaction for my sins, which deserve the greatest chastisement:

May I accept all that afflicts me as a penance enjoined me by thy justice: "Our Lord is just in all his ways, and holy in all his works." I know whatever thou permittest to happen to me is designed for my good; and as nothing happens but by thy appointment or permission, so make me peaceably submit to the same, without repining at any thing whatever comes thus to me. "In your patience you shall possess your souls."

Grant, O God, that I may always approve, and think that best which thou appointest, and bless thy goodness under every trial. Grant that I may cheerfully take up my cross, be it ever so heavy, and follow Christ my master. Let provocations, affronts, losses, pains, sickness, oppressions, death of friends, or any other misfortune or difficult circumstance, be equally welcome to me, so thou wilt but please to give me patience to undergo them; and enable me, by thy holy grace, to resist nature, and resolutely stand against all inclinations, either to passion, melancholy, or impatience; teach me always to suffer like a Christian, and permit me not to offend thee by any uneasiness. In every affliction may I humble myself under thy hand, and by hearty contrition be reconciled to thee; that so if my trouble be the punishment of sin, the scourge may be thus removed; or if it be designed to try my patience, that I may be prepared by thy grace to bear it, and improve under it according to the design of thy providence: may I put myself wholly into thy hands, and seek for comfort, and joy in tribulation, only from the sufferings of my Redeemer. "God forbid I should glory, saving in the cross of our Lord Jesus

Christ, by whom the world is crucified to me, and I to the world."

But besides patience, I here, with all the earnestness of my soul, beseech thee to give me the spirit of meekness; that as the apostle often advises, I may be mild and tender hearted, and gentle unto all; that for this end I may lay aside all fierceness, harshness, and whatever other attendants there are of a proud and imperious spirit. This I ask of thee, because I see fierceness, and all the effects of pride condemned by the apostle; and all that belongs to moderation and mildness very much recommended by him. I see the same approved by the example of my Redeemer; and by his voice I am called to learn and practise it. "Learn of me because I am meek and humble of heart, and you shall find rest to your souls," Matt. xi. 29.

I see the ill effects of imperiousness, fierceness, and harshness towards others, how subject soever unto me; it raises disquietness, impatience, and passion, from which as I pray to be delivered, I should be careful not to excite the same in others, though servants under me; I should endeavour to bear with and compassionate others, as I hope to find compassion from thee.

There is a charm in meekness, and a great attractive above all beauty; it is the most becoming ornament of a Christian, and is much more prevailing than ill humour, passion, imperiousness, or force; for all these have a certain deformity in them, which raises an aversion or dislike, even when commands happen to be reasonable; and they only serve to disturb the peace of families, to make persons unfit for all

duties, and to cause disorder, where the pretext is to remove it. "A soft answer breaks anger, and a bad word raises up fury," Prov. xv. 1. "A sweet word multiplies friends and appeases enemies," Eccl. vi. 5.

Wherefore I earnestly beseech thee, O Jesus, who lovest to rest in a quiet and peaceable heart, give me a meek and humble spirit, that I may truly imitate and rest in thee; that I may follow thee in the sweet and winning ways thou showedst to all, thereby to gain and overcome, as thou didst, even thy very enemies; that I may keep myself and others in peace, and may thereby receive the reward thou promisest to the meek: "Blessed are the meek, for they shall possess the land." This happy temper and blessing, O Lord, thou only canst give, which I beseech thee to grant unto me, that by a true imitation of thee here upon earth, I may for ever in thy kingdom of peace enjoy thee.

Resignation.

O God, I acknowledge thee my sovereign Lord, and that I ought in all occurrences to submit to thy orders, to thy pleasure and will, resting contented and rejoicing therein, as being that which is best for me: conformably I daily pray, "Thy will be done on earth, as it is in heaven;" and yet, O Lord, I find much uneasiness within myself, I become fretful and dejected, as often as any trouble arises or difficulties occur, which in the order of thy providence may be designed for my good.

Wherefore, O God, I beseech thee to grant me a more Christian temper, such a temper as may be

conformable to the commands and example of my Lord Jesus Christ; that I may not regard my own inclination or worldly convenience, but above all things thy holy will, and learn to rejoice in that as my only good.

For this end I beseech thee to take from me all violence of inclination, of humour, or passion, and so moderate all my proposals and desires of worldly things, that whatever I propose to myself I may be still prepared to receive all the discouragements which thou shalt please to permit, knowing worldly things to be uncertain and perishable; may I neither seek them with too much eagerness, nor possess them with too great satisfaction, nor afflict myself upon their being changed, lost, or taken from me.

May I never confide in my own or others' contrivances, but be convinced that all projects and councils of men are not to be depended upon; and may I always confide in thee, who knowest and orderest what is best for me: In this may I always be satisfied, that nothing can happen to me but according to thy will; and may this principle so govern my conduct that I may silence all complaints, and quiet all uneasiness in a patient submission to thy holy will.

Such, O Lord, is my ignorance, that I know not what is best for me; I propose and contrive many things, and am eager in them, yet cannot tell whether that which I pursue with earnestness may not prove to my ruin. I have many disappointments, and think myself unhappy under them, and yet do not know but they may be necessary for my eternal good. Ignorance and uncertainty thus attending all I propose, there can be nothing better for me than

to depend entirely upon thy will; behold then, O God, I surrender myself from this moment into thy hands, with all that belongs to me, and likewise whatever I shall undertake through the whole course of my life. Do with me then, O Lord, as thou pleasest; and without any regard to my inclination, may thy holy will be always done in me; may all my resolutions be directed by thy law; may my daily comfort be in thy holy will being done, and may this comfort be so solid as to remove all uneasiness, and subdue all passion in me.

In thy holy will consists the bliss and happiness of the saints; may this happiness now begin in me; may it still go on increasing, till it come at length to be finished in the glory of the blessed; Lord, thy will be done.

Grant, O Lord, that this may be the settled disposition of my mind, that whatever thwarts my inclination may not raise in me any passion, but be presently embraced as the occasion of acknowledging my subjection to thee, and practising that ready obedience I profess of being subject to thy will. Help me, O Jesus, to overcome nature, and to find peace in the will of God. Thus, O Jesus, may it be with me in all kinds of troubles and difficulties of this life, in reproaches and disgraces, in disappointments and losses, in pain and sickness, and also in the agonies of death. May the spirit of the cross carry me on and support me under all my trials, and in this same spirit may I surrender my soul into thy hands!

Good

Good use of Time.

I believe, O God, that I was not created for this world, but for a better; that I am to enter into eternity, and that the time and being I have in this world is granted me to prepare for that everlasting state which is to come. May I live so here as one that earnestly desires, and strongly hopes to have a happy eternity; and as this life is a passage thereunto, short and transitory, and no moment certain beyond the present, may my chief care be, during this life, to make due provision for the life to come!

Being created for the everlasting possession of thee, my God, let me not run after trifles, smoke, and bubbles, and seek such things as, pleasing the senses, have nothing substantial in them. This is to resemble children, who give rattles and sugar-plums the preference to whatever is most valuable. Being called to the fellowship of angels, and to the glory of thy eternal kingdom, let me not make myself here a slave to creatures, and to the devil hereafter. Having hell open before me, shall I go on sporting and dancing, and comfortably entertaining myself in the very way that leads to it! Having the sentence of death passed against me, with the day and hour appointed for execution, and this without any hope of reprieve, shall I hasten on every moment to the place where I am to die, seeking all the entertainments, and not only idle but sinful diversions on the way, as if I had the command of life in my own hands, and there was no necessity of preparing for what I

am to suffer ! Shall I be more solicitous about a few moments here, than upon that everlasting duration which is never to have an end ! Shall I study always to please myself, and be little concerned how to please my God, the author of all good, and show my gratitude for all his benefits ! Shall I for a few moments seek to be easy, esteemed, honoured, and to enjoy my pleasures, when I know not how soon I may be snatched away, be stripped of all I possess or admire, and in a moment be cast under the feet of devils !

What if I had all I can desire in this life ! What an imperfect happiness this would be, when every day passing would inform me that my life passed with them ; when the death of every acquaintance would tell me that I had nothing certain in all my enjoyments ; that my hour will likewise come, when I should be torn from all whatever I admired ; that I should never more return, but enter into eternity, where, giving an account of my life, I should receive the punishment due unto my sins, and for the contempt of God become the everlasting scorn of devils !

Permit me not, O God, to fall under the folly and guilt of this stupidity, but grant, that being placed here to prepare for the world to come, I may duly labour for the happiness of the next life, and not do any thing here that may hazard or obstruct the same. May I never yield to a lazy, slothful, and idle life. Whatever time I give to sloth, is so much taken away from my greater concern of labouring for heaven, which is not got by idleness ; and if I neglect the present time, the loss may be irreparable. The door was shut against the foolish virgins, never

more to be opened, because they slept when they should have watched ; and the unprofitable servant was sentenced to utter darkness, where “ shall be weeping and gnashing of teeth.” The rich man, in the height of his jollities, was that very night called to judgment. “ The day of our Lord shall come as a thief in the night,” saith our Lord, who warns, “ Therefore be ye also ready, because at what hour you know not the Son of man shall come.”

Come then, my soul, art thou now ready, if God should summon thee to enter into eternity, to answer at Christ’s tribunal? Is thy peace made with God? Hast thou repented of all thy past sins? Art thou not yet subject to some sinful practices? Are all thy criminal passions subdued? Is thy heart disengaged from the world, from all its business, interests and flattery, so that thou couldest now at this moment leave it? Dost thou love God above all things? Is it thy constant practice to renounce thy own inclination, and so forsake company as oft as these lead thee contrary to the known will of God, and put thee in danger of offending him? Dost thou despise the world with its greatness and pleasures, and esteem them vanity; and hast thou a desire of coming to the possession of God as thy only good? Dost thou do all thy duty belonging to this world? Is there nothing under thy care that suffers through thy neglect, ill management, and want of being more industrious?

O God, I see how unprepared I am for death, for appearing before thee. I see my folly, the ill use I have made of the time thy mercy has given me to labour for my salvation. May I now begin to make

better use thereof, to detest an idle life as a snare the devil makes use of for the ruin of souls. May I work out my salvation with fear and trembling, and never refuse to do or suffer what thou requirest for gaining heaven. May I ever follow the laborious life my Saviour has taught me, and may I be encouraged thereunto by the example of him and of the saints, who knew no other way to happiness than that which Christ has taught them. I see the evidence of thy judgments, even in this life, upon those who indulge softness, self-love and ease, and consume their time by sloth and idleness. What a number of these do I see following unchristian ways, engaged in variety of extravagancies, laughing at religion, fond of atheistical and profane company, admirers of all that is vain and prodigal, and living on, so unmindful of thee, and forgetful of eternity, as if they were wholly cast off by thee, and given up to a reprobate sense. A long train of evils are so generally the attendants of an idle life, that I cannot but fear thy judgments, and implore thy grace for my protection from this unhappy state of an idle and slothful life. May I always make good use of my time, and never more consume it sinfully or unprofitably. Teach me then, I beseech thee, so to employ it, that whether I work, read, think, eat, drink, sleep, or divert myself, it be all so ordered as to be acceptable to thee, and advance me on to that last end for which I was created.

May my thoughts, O God, as well as my works, be always rightly directed, as well in temporals as in spirituals, and so instead of losing, learn to redeem the time already lost in sin, in vanity, curiosity and

folly ; in unprofitable conversation ; in sloth, idleness, and unnecessary sleep ; in musing, doing, or thinking nothing to thy honour or my soul's good. Pardon, O God, all my past failings in the wrong use of my time, and assist me henceforward to spend it in doing in all things thy holy will, live always as in thy presence, fear sin, and all the dangers of it, and every day make it my particular concern to employ my time in such a way, not as inclination or nature suggest, but as seems most conformable to thy law, most honourable to thee, and beneficial to my own soul's eternal happiness.

For Constancy and Perseverance.

Lord, thou hast said, "Who shall persevere to the end shall be saved:" Oh! give me this holy perseverance, without which I have no security, without which all former resolutions and good purposes are lost ; without which none shall see and enjoy thee. Make me, therefore, persevere in loving and serving thee, in religiously keeping thy commandments. This is the duty of every one, and I often purpose and pray that I may do thus ; but such, O God, is my weakness, that I soon fall from my good purposes ; sloth or corruption prevail upon me, and without reflection I find myself in the midst of my usual infirmities, which give me still a clearer conviction of my own weakness. Hence it is that my prayers are so often neglected, interrupted, and disturbed ; that the love of the world prevails in me ; that pride is so commanding ; that my tongue takes so much sinful liberty, and that I go on in many customs and

practices which I plainly see, if not reformed, must hazard my eternity.

Wherefore now assist me, O God, to remedy this my weakness. Suffer me no more to neglect or forget what I should undertake in obedience to thy law, nor so easily to be carried out of the way of heaven by every inviting folly that occurs, nor to flatter my natural corruption, which I know is my enemy, and leads me to sin. May thy grace henceforward make me always persevere in doing thy holy will, and patiently suffer whatever thou shalt please to permit to befall me! Let my will be always conformable to thine, as well in adversity as prosperity, in sickness as in health, in poverty as in wealth, in contempt and calumny as in the applauses and highest praises of men.

I know my own weakness and frailty, and therefore I run to thee for my support; I know my danger of relapse, and that I have no security amidst the many temptations of life, except my heart be strengthened by thy grace against all sin. Thou knowest, O God, of myself I can do nothing; and therefore I beseech thee, with my whole heart, that my soul may be confirmed by thy grace, so as never more to experience its usual infirmity, but abide steady in its duty, and faithful in its service to thee.

May I never more yield to my own corrupt passions, to sloth, and such other evil dispositions, as make me negligent and careless in the great business of my soul. I can easily observe how the love and fear of created things work in me, with what solicitude, watchfulness, and industry they are attended; and is it not too evident, to my own confusion, that

I do not love or fear thee, who am so little concerned, and take so little pains in doing what pleases thee, or avoiding what I know is displeasing to thee? May I not fear that there is a want of faith in me, as well as of love and fear of my God, since I am so inconstant, so often failing, and subject to so many continual neglects in all that is spiritual, which a lively faith and the true love and fear of God would prevent in me? Increase, therefore, in me, O God, the life of faith, and give me a true love and fear to offend thee, there being no possibility of labouring and persevering in thy service for those whose faith continues dead, and who do not, in earnest, fear thee, and sincerely love thee. Possess, therefore, my heart with this fear and this love, that henceforth my soul may be changed, having a horror of all that sloth or self-love suggests, as being unworthy of one who has undertaken to serve God, and may pursue with an untired earnestness all that belongs to salvation, as being the work of God, and the only means of coming to be united to him for all eternity. O Jesus, change my heart, that I may be true to my profession; that knowing it my duty to resist sin, I may with perseverance resist it, and be resolute in venturing all for establishing thy kingdom in my soul.

Indifferency and Tepidity.

Amongst the many weaknesses to which I am subject, there is no one gives me a more sensible disturbance, than to see my daily stupidity, and neglects in the affairs of salvation, and how little pains I take

in the performance of those duties on which my eternity depends.

If I consult my faith, I believe an eternity to come, which requires, and is worth, all my care to secure it in happiness. If I look at my general practice, I am industrious, and eager in all that is temporal; and when the works of eternity are to be done, I either put them by, or perform them with so much sloth, as if they were something ceremonial or indifferent, and did not truly deserve my care.

If I consider hell, I believe it a state of endless torments. I cry out with the prophet, "Who can dwell with everlasting flames?" and think nothing can be done too much to escape them. If I consider my practice, I am in earnest afraid of temporal evils, and take true pains to avoid them; but as for eternal, it is but little I do to escape them, and this too with so little concern, that it looks as if I neither feared nor believed them.

If I reflect upon what the servants of God have done for the love of their Redeemer, and for gaining heaven, I applaud their piety, I commend their charity, I admire their watchings, their labours, and wonderful patience in their sufferings; I esteem them happy for what they did; but when I come to do any thing, though for the same God and the same crown, O my God, how poor are my endeavours! How little do I labour to do like them, as if it were only their interest, and not mine to be faithful in thy service!

When I consider my blessed Redeemer, how much he did; how much he suffered of all kinds for the salvation of men, I see motives enough to press me

on to whatever I am able to do on my part. For when God does so very much, who is infinitely happy without man, what is it the sinner ought not to do for himself? And yet when I come to do any thing, it is with so much coldness, as if thou, my God, hadst given me no encouragement to take pains in it.

This, O God, is the truth of my case, who having so many motives, so much interest, so great a necessity of seeking and serving thee with all the faculties, strength, industry, and life of my soul, have had my chief concern for the world, and little for thee. I see, O God, the injustice of my life, I know I ought to love thee with all my heart, and seek first, and above all things, thy kingdom. May thy grace enable me so to do; may it drive away all coldness, all neglect, all sloth and indifferency from my heart; may it influence my soul with the true love of thee, with a sincere desire of possessing thee. Give me life and vigour, O God, in all the duties of eternity, and make me forward in embracing whatever is likely to advance me towards my last end.

May I ever be mindful, O God, in all the exercises of eternity, to employ and raise my endeavours in proportion to that weighty concern. May I daily grow more careful and zealous in all the duties of religion. May I apply all my soul, all my strength to perform them well. May I with vigour shake off all heaviness, coldness, and distraction, and be spurred thereunto by the daily remembrance of the life and sufferings of Christ, by the example of his saints, by the fear of hell, by the short duration of this life, and the eternal happiness of the life to come, for which may I duly labour as thou requirest.

Solicitude.

Through thy grace, O God, I have a faith in thee, and in thy all-governing providence, that thy wisdom overlooks the whole creation, that nothing happens but by thy order, that thy goodness is engaged for all who trust in thee; and, therefore, as it is my duty, so I may with comfort and security cast my whole care upon thee; and yet such is my weakness, that I am still subject to infinite fears, which greatly disturb my mind upon all occasions; and even in my prayers, when my heart should wholly rest in thee, I find it so straitened, that I can seldom with true liberty of spirit look towards thee, but worldly concerns seize my mind, and carry my thoughts quite another way; so that as often as I turn to prayer, or other spiritual duties for my eternal good, my busy fears presently sink me below all that concern, and I am surprised to find myself in the midst of the world when my design was to discourse with thee. By this weakness I am in a manner disabled as to the performance of whatever belongs to thy worship and the relief of my soul; whereof being sensible, though I cannot ask as I ought, yet with all the sincerity and earnestness I am able, I most humbly beseech thee to abate in me this excessive solicitude to which I am unhappily subject, to the great prejudice of my soul.

I see, O God, the unreasonableness of being thus so very solicitous for the things of this life, which are inconsiderable, or nothing in consideration of eternity. I know my solicitude cannot prevent or lessen the

least part of whatever I dread, nor gain any thing that is wanting to me, nor put things into a better state. I find, by sad experience, all that my restless apprehensions can effect is but to make me more uneasy, to prejudice the health both of soul and body, and offend thee, my God, for want of resting in thee, and patiently submitting to thy holy will as I ought to do. I see the folly and sinfulness of my disquiets; I see how oppressive they are to reason and faith, whereby all the motions of my heart ought to be regulated; I know that my great concern ought to be for heaven, and not for earth; that I came into this world to provide, not for this world, but for eternity; that if I let this world steal away my thoughts and my care from the other, I commit great injustice against thee, my God, and my own soul. I know that nothing can happen to me without thy knowledge and order; that what thou orderest is certainly the best; that if I trust in thee I shall not fail of thy particular protection; and yet such is my weakness and misfortune, that I must still continue under these unhappy circumstances, if thou dost not both direct and help me, and by thy grace change the whole temper of my mind.

Ó Lord, take from me, I beseech thee, all that excess of care which is my great disquiet, and very displeasing to thee. Give me that true moderation of spirit, by which, while I propose and contrive what I think best, I may be still waiting for the orders of thy providence, and peaceably receive any thing I shall find to be thy appointment. Whatever my desires or proposals are, may it be my only care to do with diligence what belongs to me, and then leave it

with an entire confidence in thy hands to give a blessing, if it shall so seem good in thine eyes, or to order it otherwise, as thy infinite wisdom shall determine. May I consider what is my duty, what the glory of thy name, what the good of my neighbour demands of me; and having determined this, go on in it with diligence, but not with over much solicitude, confiding in thy blessing, and not in my industry or management, that when disappointments happen it may still be my comfort that thou, O God, art concerned in my undertakings.

For the Choice of a State of Life.

O eternal God, who art the light of the world, and for whose glory the whole creation is ordained, to thee I submit myself and my whole life; and that I may live to thy glory, I beseech thee in thy mercy to direct me in the choice I am to make, that so having thee for my guide, I may take such a course of life as may be pleasing to thee, and proper for working out my salvation.

Leave me not, O God, to the conduct of my own weakness or passions, nor to the rashness of youthful years. Let thy holy grace make me at all times fearful of myself, and of the dangerous indiscretions to which I am exposed, and willing to take and follow the advice of good parents and disinterested friends. Deliver me from the flatterer, the unwise or deceitful person. Let no affection bias my judgment, nor fondness incline me to hear those who either know not what they say, or propose more their own interest than my good.

May I ever consider thee, O God, in the first place, and never permit any worldly advantage to have the preference in my choice: oh suffer me not to choose any state which either in itself is unlawful, or according to common practice cannot easily be separated from injustice and sin! Let the choice, upon which depends my welfare both in this and the next life, be directed by thee, who knowest all my weakness, and foreseest the difficulty of every state. I resign this choice wholly into thy hands; and whatever my sins be, I beseech thee to pardon, and receive me into thy protection. Lord, protect me, and direct me in the way of my salvation, and choice of that state of life wherein I may best save my soul.

Humility.

“Why is earth and ashes proud”? Eccl. x. 9. “For dust thou art, and into dust thou shalt return,” Gen. iii. 19. “What hast thou that thou hast not received? and if thou hast received, why dost thou glory?” 1 Cor. iv. 7.

I confess, O God, my nothingness, and that it is a very surprising thing to me that such a poor, miserable, and contemptible sinner as I am, should be subject to pride and vanity; and yet I find there is a general pride insinuates itself into all my actions, even so far, that I scarce think, or speak, or do, or suffer any thing, but there is still some design, contrivance, proposal for gaining esteem to myself; which is such a weakness as is enough to humble me, did I but see and consider myself as I ought.

I see I am nothing of myself, and have nothing of

my own. All whatever I possess of nature or fortune is thy gift, or rather only lent me, so that at thy word or demand I am deprived of all, am left naked, without senses, memory, or understanding; without form or beauty; without friends or health, or necessities for a common subsistence. None of these are my own, but wholly depend upon thy favour, and if taken from me, I am no more capable of recovering, than the vilest worm that creeps upon the earth, so that whatever I have more than these is not mine, but lent. And is there not something humbling enough in this one thing, without requiring more, that whatever appearance a person makes in this world, he has nothing that sets him off but what is borrowed, and must be returned again.

I see likewise, amidst all the appearance I can make, and the height of my esteem, that my ingredients are filth, rottenness, and corruption. These are inseparable from me; and continual art and care are necessary to conceal them from becoming offensive to others; so that the best I can make of all my glory is to resemble a beautiful sepulchre, which has no more than the beauty of an outward case, while all that is within is loathsome.

My shameful beginning, the corruption to which I am hastening, the filth that constantly proceeds from my body, my proneness to evil, and backwardness to good, is a most deplorable subject, sufficient to humble me; especially did I rightly consider that I am nothing by nature, and worse than nothing by sin, who in a moment may be stript of all I possess, admire, or hope for, be cast under the feet of devils, and made their scorn for ever. May I then remember,

and be always humbled at the sight of my own misery, finding nothing but baseness in me. O how justly may I say, considering the many benefits, graces, and favours bestowed on me, that I am the most ungrateful sinner upon earth, and therefore unworthy to look up to heaven, to thee, my God ! O how justly do I deserve, a vile and sinful wretch, to be despised for my innumerable sins, and never more to be esteemed again ! O Jesus, let me never more aspire above myself, but seek to be despised as thou wast in the whole course of thy life ; engrave this feeling, and humble knowledge of myself so deeply in my heart, that it may never wear out, but serve always as a secure antidote against all vain-glory and self-esteem. Thus make me ever enjoy the spirit of true humility, being assured by thee that “ whoever humbles himself shall be exalted,” that God “ resists the proud, but gives grace to the humble.”

Deliver me, O God, from all pride of judgment, that I never be obstinate against the light of faith or reason ; that I defend no opinions with passion, nor despise those who join not in my sentiments in things that either have no evidence, or are of little concern ; that I never undervalue those whose capacity seems not great, nor endeavour to set off my own abilities by exposing their weakness. Let me ever be ready to yield to truth, to allow others the freedom I take, and ever submit to thy holy word. Let me repel all thoughts of my own esteem above others, and take no satisfaction in seeing the weaknesses, indiscretion, or miscarriages of others, which are the occasion of my thinking better of myself, and of

concluding that others will do so too; the root whereof is detestable pride, which threw the angels from heaven to hell, and man out of paradise.

Vouchsafe likewise, O God, to grant, that upon receiving any reproof, whether just or unjust, or upon apprehending myself affronted, ridiculed, slighted, or neglected, I may give a check to all swelling, revengeful, contradictory, or reproaching thoughts; as likewise to all inclinations to fretting, vexation, or sadness. For all these are an effect of impatient pride, which, not knowing how to bear such humiliations, has so many several ways to express its aversion to them.

Help me also, O God, to receive all correction, the commands of those over me, the advice of friends or others, with a peaceable and humble mind. Let neither passion, impatience, resentment, nor a stubborn obstinacy harden me against the charity designed for my good; let me then know what it is to be humbled according to the gospel, and receive the benefit of others' piety towards me.

Deliver me also from another pride that makes me unwilling to own my mistakes, and to amend them when discovered; which shows I have a greater value for myself than for right or truth. But above all, deliver me from the great sin of spiritual pride, from presumption, from all vain confidence in my own merits, from valuing myself as just, and despising others as not so good, as the Pharisee did to his own condemnation. May I not only abstain from all inward pride of heart, but even from the appearance of it, whether by word or action, whereby I may seek to magnify myself by costly apparel, furniture, dressing,

attendants, table expenses, &c. rather letting the poor starve, than abate the least of what vanity or pride suggests. Let me never consult in these a vain world, nor the corrupt practices of men, nor my own vain humour; but let it be now my general method to consider what necessity, reason, moderation, and a prudent decency require. Let me always follow what the gospel directs, and is agreeable to thy holy will, and withstand all suggestions and motions to the contrary. May I never be prevailed upon by pretexts of decency or convenience to flatter a vain humour, which makes use of all arguments to gain its point. What treasure might I now have laid up in heaven for the eternal comfort of my soul, had I distributed that among the poor which I have laid out to satisfy my pride.

In fine, O God, I beseech thee to deliver me from all sorts of pride, which now reigns so universally, that there is scarce any action, appearance, meeting, visit, undertaking, or proposal of life, but where pride gives its orders, and has a great share in all that is done. O! what a shame it is for Christians, who knowing they have all from thee, ought to suffer all to thy glory, make thy will their rule, seek thee in all things; and yet, instead of doing this, they take advice from pride almost in every thing they go about, and, as if pride was their God, they make it the beginning and end of all their actions. May I never, O God, omit my prayers, or any christian duty, out of an apprehension of disgrace, or being laughed at; nor perform whatever duty, whether in devotion to thee, or in charity to my neighbour, or in the observance of thy commands, but with a pure intention

and sincere desire of doing thy will. Possess my mind with a contempt of the applause of men, and let it be my constant judgment that there is no other greatness worth my seeking but to be great with thee, whereunto the true means is by humility. "Who humbles himself shall be exalted."

For all in general.

Pour forth, O Lord, thy blessings on thy church, on this nation, on my friends and benefactors. Show mercy to my enemies, comfort the afflicted, reclaim sinners from their sinful ways, and help all according to their different necessities.

O God, have mercy on all whom thou hast created, fill them with the knowledge and faith of thee ; show forth thy light to those who know thee not, to all Infidels, Jews, Turks, Heretics, and Schismatics. Deliver them from their blindness, obstinacy, and errors ; unite them to the church, which thou hast planted with thy right hand, and watered with thy blood, that thus there may be but one fold and one shepherd. Have mercy on thy servant, our chief bishop, and direct him in the way of eternal salvation. Preserve, I beseech thee, all apostolic prelates ; grant that they and all pastors may watch over their flocks both by word and example, that being ever mindful of their charge, they may perform it without reproof. Excite in the teachers of thy word a true apostolic spirit, that like the apostles they may seek nothing but thy honour and the enlargement of thy kingdom. Sanctify and govern all degrees and orders of the church, give them the grace faithfully to serve thee, every one in the state he is called to. Endow

all kings, princes, and magistrates, with wisdom and strength of mind, that they may be protectors of the people, and supporters of justice. Defend all the faithful from famine, plague, and war; from persecutions and all distresses, whether spiritual or temporal. Help all under any trouble or affliction, and send them thy heavenly comfort. Deliver such as are in danger of sin, and protect them by thy grace. Stand by those, I beseech thee, who are now in their agony; grant them true contrition, and secure them against all snares of the enemy. Have compassion on all those unhappy sinners who live in the state of sin; touch them with thy powerful grace, that they may see their misery, amend, and return to thee. Be merciful to all my enemies, and forgive them; remove from them all passion; soften their hearts with true charity, and deliver them from all evil. Look on those to whom I have given any scandal, offence, or ill example. Remember all my relations, friends, and benefactors; replenish them with all necessary succours from above, that, faithfully serving thee, they may live in thy favour, and die in thy grace. Preserve the just in thy ways, and grant to the tepid and imperfect a daily increase of faith, hope, and charity. Have mercy on the faithful souls departed this life, release them from their sufferings, admit them to thy presence, and give them everlasting rest. Forget not me, O Lord, the most unworthy of all sinners; every moment I stand in need of thy help. Extinguish in me all earthly desires, and inflame my heart with the fire of thy love; direct me in the way of truth, preserve me from all evils, and grant me final perseverance. Amen.

For the State of Christendom.

O God, by whose mercy so many nations of the Gentiles have been converted to the faith of Christ, perfect now, I beseech thee, thy mercy to them, that by their own corruption and blindness they may not be deprived of the happiness which thy fatherly goodness has designed for them.

Give them all a sincere zeal for truth, for that truth which was delivered to them by the apostles; convert all heretics amongst them, take from them that blindness, delusion, and perverseness, by which errors and corruptions are maintained with so much heat and mistaken zeal; heal all their schisms, whereby a scandal is brought upon Christianity, and its holy name become a reproach to unbelievers.

O blessed Jesus! who hast shed thy blood for the salvation of all mankind, look upon the divided state of Christendom, have compassion on it; see how thy glorious institution is disfigured, confusions and schisms are broken in, where thou commandest unity and peace to be kept; animosity, malice, and revenge, have taken place of mutual love and charity, which thou didst so strictly enjoin to its professors. Love is the mark of thy disciples; but now, instead of loving, Christians are bent upon destroying one another to gratify their disorderly passions. Have pity on us, O Jesus, and in thy great mercy send relief to these confusions; raise up the spirit of the primitive and apostolic times; let the enemy no more prevail to the ruin of so many souls, and the

infamy of thy most holy profession. Expel the spirit of worldly interest and pride from the hearts of those who undertake to teach the spirit of Jesus Christ and his gospel; establish in them such a sincere desire of an universal agreement in religion, that they may make it the subject of their daily prayers and endeavours to recover the unity of the first believers, and to see them with one faith and one mouth giving glory to God.

Preserve, I beseech thee, all Christian princes in a good correspondence of peace, and to settle all public affairs as thou knowest may most effectually contribute to the public good of Christendom, and the glory of thy holy name. Take them all into thy protection, and give them such a spirit of true piety and solid wisdom, that they may be able to satisfy their great charge for the good of their people, not seeking after worldly greatness, but how they may concur in removing scandals, in encouraging virtue, and establishing unity amongst all that believe in Christ

Grant, O merciful God, that all Christians may daily lament the divisions of Christendom, and express a common zeal for healing them. How glorious would Zion be, were all united in one faith! To which blessed union, by the influence of thy heavenly grace, dispose all Christian hearts through the merits of Jesus Christ thy only Son our Lord. Amen.

For the Church.

O God, who hast purchased to thyself a Church by the blood of thy only Son, which he so loved as to

give himself for it, and has promised the gates of hell shall not prevail against it, let thy holy Spirit watch over it, thy almighty power protect and defend it against the malice of all its enemies ; remove all corruptions, abuses, and scandals from those who live within her communion ; give a blessing to the endeavours of all her pastors ; let nothing disedifying be found in them, that their ministry may be without reproach ; make them so many lights shining to the world ; may nothing worldly, but only zeal for thy law govern in them.

Have mercy also on the whole flock, wherever spread through the world ; preserve them in peace and truth, and may they follow righteousness as becomes the members of the mystical body of Christ their head.

May its saving truths be received throughout the world as thou hast promised, and all nations of the earth be united in one fold. For which end I beseech thee to have mercy on all those barbarous people, who being in darkness, have not yet the knowledge of thee and thy Christ. Provide them means, O merciful God, by which thy gospel may be preached to them, and prepare their hearts to receive it, that being thus enlightened by faith, they may partake of the redemption which has been wrought for them by the sufferings of Christ Jesus thy only Son our Lord. Amen.

For our Nation.

O Sovereign Lord, to whom all kingdoms of the earth are subject, under whose protection they are safe, and by whose blessing alone they can prosper,

have mercy on this nation, and make it happy under thy protection and blessing.

Remove from it all those evils which in any kind are a provocation to thee. So much contest about religion as is here, so many separate ways of worship, and breaking off from communion with one another, is not like the Christianity which thou first planted, when they were all of one heart and one mind, nor can it be pleasing to thee, the God of peace and unity : Most loving Redeemer, heal all these divisions sent in amongst us by the enemy of mankind ; repair the broken walls of this our decayed Jerusalem. Great Shepherd of our souls, bring back to thine own fold those sheep that are gone astray, and make them true members of the one, holy, catholic and apostolic church.

For this end grant that such as are gone from thy truth, (both teachers and followers) may diligently search after it, laying aside all partiality, all prejudice from education, mistake or interest ; and when by thy holy illuminations they have found the truth, give them courage to embrace it, preferring their souls' eternal welfare before any human respect whatever. And the better to carry on this great work of unity in faith, I beseech thee, O God, root out all rancour and malice from the hearts of people, inspire them with the spirit of moderation and meekness, so as to have true Christian charity, and put on bowels of compassion towards one another ; let their only strife be to out-do one another in brotherly love and kindness ; thus may all contribute to the salvation of all, and in one assembly come to praise thee with one heart and with one mouth.

O merciful Lord, purge this nation from all notorious crimes by which thy anger is so much provoked against us ; from the spirit of atheism, irreligion, and profaneness ; from usury and uncleanness ; from prodigality and idleness ; from injustice, frauds, perjuries and malice ; from sedition and pride, and all manner of uncharitableness, and whatever other sins there are which make us the objects of thy displeasure. May all come to true repentance, and live in all points as becomes Christians, that we may for ever praise thy holy name, and thou be glorified in our conversion ; grant all these things, O God, I beseech thee, and show mercy to this nation, through the merits of thy only Son Jesus Christ our Lord. Amen.

To be said by a Catholic for such as seek the Truth.

O blessed Jesus, who art the eternal truth, and hast promised that all that seek shall find, show mercy to those, who being engaged in error, are desirous to find the truth, which thou requirest every one to believe under pain of damnation. Have regard to their desires and their sighs ; be thou a light to them, direct them in seeking, and give a blessing to their endeavours ; confirm them against all mistakes, and against the delusions of all those who lie in wait to deceive ; let no worldly motives prevail with them while they are in search for heaven ; give them courage to despise all for the sake of truth, that being incorporated into thy church militant, by faith and good works they may arrive at the church triumphant in heaven. Amen.

This is not to be said by a Catholic, but by one that is dubious and in perplexity what Religion to choose.

Have compassion on me, O God, and mercifully deliver me from the perplexity in which I am. Help me, and direct me to know and fulfil thy will. To thee I appeal for the sincerity of my desires; to thee are open the secrets of my heart; thou knowest my desire is to find thee, to do thy holy will in embracing those truths which my blessed Redeemer and his apostles taught and commanded the whole world to hear and believe; for while thou hast so positively declared thy displeasure as to pronounce those condemned who believe them not, I am very sensible how much it is my interest to believe them.

Direct me, therefore, I beseech thee, and in whatever communion these thy truths are taught, lead me to it and give me grace to become a member of it. As thou didst shew mercy to Cornelius, and direct him to Peter,—as thou didst shew mercy to Saul, and sent him to Ananias to be instructed in thy truths, so likewise, O God, shew mercy to me, and so order things, that by the effect of thy providence I may find such thy servants by whom thy truths may be communicated to me.

Hear my prayer, O God, in this great affair of eternity; and so temper my soul by thy grace, that with all earnestness and perseverance I may seek thy truths and submit to them; that while I seek them I may not be obstinate against them. In order to this, I beseech thee, to take from me all blindness and corruption of judgment; let no kind of interest,

worldly consideration, or human respect whatsoever bias me in my soul's concern ; nor education, custom, or affection prevail against truth ; nor suffer any earthly thing to keep me out of the way of heaven ; " for what will it avail me to gain the world, and lose my soul ? " Matt. xvi. 26.

Assist me, therefore, most merciful Father, in this proposal, which I have before me. Give me understanding and courage as the affair requires, and suffer me not to be deluded, but let my whole desire be to find thee, and to do thy will. Stand by me, O God, and be thou my guide ; for thus only can I come to thee, to the knowledge of those divine truths thou requirest all to know and believe.

For one taking ill Ways.

O God of all comfort and mercy, who willest not the death of a sinner, but that he be converted and live, manifest this mercy in him, for whose conversion we offer our prayers. Touch his heart from above, that he may be sensible of the evil of sin. Open his eyes, that he may see his unhappiness, and give him such effectual grace that he may with all his heart detest his offences, and zealously serve thee. Suffer him no longer to walk in the paths of death, nor be deluded with the snares of sin. Deliver him from all ill company, from such hurtful conversation as contributes to the neglect of his Christian duty. Give him strength to stand against the violence of ill customs, against the force of inclination, and of all such other ways the devil and the world make use of in defence of what is sinful. Confirm him likewise against all

other snares, that he may no longer go on in such ways as are prejudicial to all his concerns both of soul and body, and so very afflicting to those who belong to him.

O blessed Jesus, who camest into the world to call sinners to repentance, grant him true repentance of all his sins, correct all the errors of his judgment, and root out all those ill principles which encourage him in his daily neglects, and in the undue liberties he takes. Make him a true observer of the gospel maxims, of thy holy commandments, of all Christian duties, and fly all dangers of sin. May he become sensible how great are the sins of living an unprofitable life; of not redeeming his time; of neglecting his family or state; of wasting money; of keeping sinful, profane, or atheistical company; of being witness to, and making a divertisement of what is displeasing to God; of spending his life in vanity, sloth, prodigality, intemperance, and whatever else is agreeable to a corrupt inclination.

Convince him, O God, how contrary this is to what the gospel prescribes, of loving God with all our heart; of seeking first, and before all things, the kingdom of God; of hating the world, denying ourselves; of putting off the old man, of crucifying the flesh, of not being conformed to this world, of not living to ourselves; of living soberly, righteously, and godly; of seeking the things that are above, of doing all to edification, of letting our light shine before men, of directing all to the glory to God, of working out our salvation with fear and trembling, of striving to make our election sure, &c. Give him a sense, O God, of these and other truths prescribed by the

gospel as rules to its professors, and let him see how far he departs from them. May this be a seasonable confusion to his careless, dissipated, and worldly soul, and put him upon resolutions of reforming all his disorders, and of being truly in earnest in what belongs to eternity. Grant this, O merciful Lord, that we may have the comfort of seeing him reformed, his soul have the benefit, and thou, O God, the glory, for ever and ever. Amen.

For obtaining the Love of God and our Neighbour.

O merciful Redeemer, who hast washed us with thy precious blood, and hast suffered all that men's malice or the devil's hatred could invent, to save us, give me, I beseech thee, a true love of thee, and a love of my neighbour for thee, with a will always ready to advance the salvation, even of my worst enemies and persecutors. I see for this I have thy precept, thy glorious example, and the examples of so many saints, who prayed for their enemies and returned good for evil, blessings for revilings.

Grant, O Lord, I may love my enemies, not in word only, but in truth, and from my heart. Take from me all bitterness of mind, wrath, anger, disdain, envy, or whatever else is contrary to the perfect law of charity, so that I may judge no man rashly, but think and speak the best of every body, and love all persons with true Christian sincerity, shewing myself never more easy nor better pleased than while I am doing good to others under any distress, whether friends or foes. Thy image is stamped upon the souls of my enemies as well as upon my friends; we



CHRIST CARRYING HIS CROSS.

all cost thee the same price ; we all hope, like children of one Father, (as we are) to be partakers of the same inheritance, and sit together at the same table in thy kingdom, where no misunderstandings, no complaints are to be heard, nothing but joy, peace, and love ; to which blessed state vouchsafe, Lord Jesus, we may all come, I and my friends, my enemies and persecutors, through the merits of thy death and passion. Amen.

Christ's Sufferings.

O Lord Jesus Christ, who for the redemption of the world wouldst be born in the midst of winter, in a poor stable ; who wouldst be crucified, and be made subject to all the miseries of this life that we are subject to, excepting sin ; who wouldst be contemned, derided, and scorned by the Jews, delivered by Judas, bound in fetters, led like an innocent lamb to sacrifice ; be presented, most rudely, to Annas, Caiphas, Pilate, and Herod ; be accused by false witnesses ; be buffeted, dragged, and hauled from place to place as the worst of malefactors ; be tied naked, and whipped at a pillar, till thy whole body was made one bleeding ulcer ; be clothed in a fool's coat ; be crowned with a crown of thorns, pressed to the very bones ; be smote with a reed, derided by the rabble, dragged, with the cross on thy shoulders, to the place of execution ; to be nailed thereon with the most rugged nails, driven through thy most tender hands and feet, and exalted on the cross, to be exposed in the sight of all deriding thee, even betwixt two thieves, whilst thou prayed for them that dealt

thus with thee, hanging on the cross, nay, and for those that in the extremity of thy pains gave thee gall and vinegar to drink, and opened thy side with a lance ; grant, I beseech thee, by all these most bitter sufferings of thy passion, which I unworthily do rehearse, that I may escape the punishment of hell, and arrive at the place of bliss which thou hast purchased for me by thy sacred passion, and made him partaker thereof who was crucified with thee.

What hast thou done, O Jesus, that thou shouldest be thus dealt with ? What is thy offence ? What is the cause of thy sufferings ? I truly am the cause of them all ; my sins have brought thee from heaven to all these torments ; for me thou wast tormented, and I the cause of thy smart. O wretch that I am, who have occasioned the sufferings of my dearest Saviour ! and more wretched shall I be if I continue to abuse this fountain of mercy, by committing sin, which brought thee to all thy sufferings. O for shame, let me never be so ungrateful, let me never return so base a requital for boundless mercy ; henceforth let me die a thousand times rather than offend thee : let me bid adieu to the vanities of this world, to what seems so delightful to flesh and blood, to all ease, content and satisfaction, and take up my cross and follow thee through affronts, injuries, disgraces, and whatever the devil or the world shall invent to afflict me ; let nothing please me but what is pleasing to thee, and let me rejoice at all troubles I suffer for thee ; let this remembrance of thy sufferings be my consolation, and let my whole life be conformable to thine.

To thee, O eternal God, be praise and everlasting

glory for thy infinite love and mercy to man in sending thy only Son to become our sacrifice ; to suffer the most ignominious death on the cross, and by this means to overcome sin and death ; to repeal the sentence passed against us ; to obtain pardon for our iniquities ; to reconcile us with thee, our God, and to open the way to salvation, which otherwise had been shut against us.

In memory, O Lord, of these thy sufferings for us, let us never indulge any inclination that is in favour of corruption, or of any weakness, but make opposition against it. May we oppose our pride with all that is humbling ; our sinful tongue with silence ; our idle humour with works of charity and retirement ; our intemperate appetite with penitential fasting ; our self-love with self-denials ; our worldly spirit with recollection, prayer, and reading ; and our impatience with an universal submission to all that is uneasy and contradicting to us. May we be ever industrious to punish and prevent sins in ourselves, when we consider with how much rigour our sins were punished in thee ; and above all, may we labour, by the fruit of thy passion, to obtain pardon of all our past sins, and by thy precious blood be washed from the guilt of all our iniquities, that as we have been redeemed by thee, so by thee we may be received into life everlasting.

Acts of Faith

My Lord and Creator, I believe undoubtedly the blessed Trinity, three divine persons, and one essence ; one only God, most high, most mighty most

glorious, and all the other articles which the Catholic Church believes, for which I am ready to die.

Dear Lord, I believe most firmly that thy true body and blood is really present in the blessed sacrament of the altar, which I will confess in the midst of fire and of a thousand swords.

I believe, sweet Jesus, that thou art perfect God and man in one only person, for which truth I am ready to suffer all the torments of death that can be devised.

Acts of Hope.

O most merciful Lord and my God, I most humbly hope, by means of thy help, and those good works which I propose to perform with thy grace to the end of my life, to enjoy eternal glory.

Though in every moment, merciful Saviour, I am guilty of many imperfections, yet I hope by thy gracious assistance hereafter to fulfil thy commands.

If I were guilty of all the sins, and enormous crimes, which, from the beginning of the world, have been committed, yet I would not despair of thy mercy.

I hope most firmly, O Son of God, and my Redeemer, by means of the blessed sacraments, and the merits of thy passion, to come to the enjoyment of eternal bliss.

O Lord of infinite mercy, as there was never sinner that called on thee to whom thou didst not shew mercy, so I hope thou wilt have mercy on me, calling on thee from the bottom of my heart.

Acts of the Love of God.

O dear Jesus, king of all beauty and glory, I desire no other inheritance but thee; O Jesus, my supreme good, permit me not to love any thing above thee, and all other things only for thy sake.

O most vigilant Lord and keeper of my soul, take now possession of my heart, which was created for thee, and pierce it with a thousand wounds of pure love, that I may for ever languish in sighing after thee, on whom depends all my good.

Dear Jesus, to thee I consecrate my heart, I beseech thee that no created thing may please me, but that I may rejoice only in loving thy infinite majesty.

O life of my life, more beautiful than all created beauties, inflame me with a most ardent desire after thy eternal beauty.

O my infinite good, I resign to thee all that thy liberality has bestowed on me; and offer on the altar of my heart, myself in sacrifice, that thereby I may please thee.

Acts of Love towards our Neighbour.

Most merciful Lord, I beseech thee so to illuminate the hearts of all sinners, that they may come to do true penance for their sins, and seek thee with all care, who art the only good of our souls.

Reduce, O Lord, all such as are blinded in heresy to thy holy Church, and grant that all repenting sinners may always continue in thy grace.

I beseech thee, sweet Jesus, by the bowels of thy infinite mercy, to pardon such as persecute me, and all those who have offended me.

Acts of Penance or Contrition.

Most merciful Lord, I detest and abhor all my sins only for thy love, and resolve to die a thousand times rather than offend thee in any thing.

Merciful Lord, I detest and renounce all my sins because they are displeasing to thee, and resolve for thy sake to do penance for them.

O that I might, sweet Jesus, with my blood cancel my enormous crimes. I resolve for the time to come not to commit one venial sin, though I might gain by it whatever is precious upon earth.

O sweet Jesus, how it displeases me to have offended thee; suffer me not for the future to offend thee any more.

O infinite Majesty, would I had died, if it had been thy will, before I ever I offended thee; certainly for the future I will suffer a thousand deaths rather than once sin against thee.

Grant me, O Lord, remission of all my sins, and wash me in thy precious blood. Grant me perfect mortification and self-denial, true humility, patience, charity, and temperance. Grant me purity, simplicity, and a will equally conformable to thine, that adhering to thee in all things, I may be one according to thy heart's desire.

O Jesus, the life of my soul, transform me and make me anew, that nothing besides thee may live in me. Wound deeply my heart with divine love,

that I may take no pleasure but in the contemplation of thy celestial beauty. O grant that all creatures may be of little account with me, and that thou mayest be the delight of my soul, and my eternal joy.

Give me grace daily to amend my life, and renew a right spirit in me, that I may carefully observe my own ways, diligently reform whatever is corrupt and sinful, and courageously resist all the enemies of my salvation. Give me patience in all difficulties, charity to forgive all injuries, constancy to perform all duties. Be thou ever with me, direct and govern me both as to soul and body, for behold I now deliver whatever belongs to me into thy hands. Let me therefore be thine now and for ever. *Amen.*

In Time of Affliction.

In thee, O Lord, I have put my trust, let me not be confounded for ever ; by thy justice deliver me.

Give ear to my cry, make haste to help me.

Be to me a God and protector, a place of refuge, and save me ; for thou art my strength and defence, and for the glory of thy name thou wilt guide and support me.

Thou wilt deliver me from the snare that is laid for me, because thou art my protector.

Into thy hands I commend my spirit, for thou hast redeemed me, O God of truth, &c.

Lord, in thee I have hoped. I have said thou art my God, and in thy hands is the disposal of all that belongs to me.

Rescue me then from the hands of my enemies, and from those that persecute me.

Let the light of thy countenance shine upon thy servant, and save me in thy mercy. Lord let me not be confounded, because I have called upon thee.

O how great is the treasure of thy sweetness, O Lord, which thou hast reserved for those that fear thee.

Which thou hast prepared for those that hope in thee.

Thou wilt give them shelter in thy presence from the persecution of men.

Thou wilt protect them in thy tabernacle against the contradiction of ill tongues.

Why therefore art thou sad, my soul? Why dost thou afflict me?

Hope in thy God; he is thy refuge and strength, he is my helper in all the tribulations that have encompassed me on every side.

Therefore I will not fear, though the whole world be in disorder about me.

To thee, O Lord, I have lifted up my eyes; my God, in thee I put my trust; let me not be confounded.

Let me no longer be the scorn of my enemies, for all those that hope in thee shall not be confounded for ever.

Shew me thy ways, O Lord, and teach me thy paths.

Lead me in thy truth, and instruct me, for thou art my God, my Saviour, and in thee I have hoped all the day.

Be mindful of the mercies, and of the goodness thou hast shewn from the beginning of the world.

Remember not the sins of my youth, nor my ignorances.

But remember me according to thy mercy, according to thy goodness, O Lord.

Our Lord is sweet and just, and therefore will be a guide to those that are out of the way.

He will lead the meek in the way of justice, and teach them his paths.

All the ways of our Lord are mercy, and truth to such as seek peace with him and his laws.

Pardon, Lord, my sins for the glory of thy name, because they are very great.

The man that fears our Lord, to him is our Lord a guide in the way he has chosen.

Our Lord is the support of all that fear him, and he has promised to manifest himself unto them.

My eyes are therefore always lifted up to God, because he will deliver me from the snare.

Look then upon me, and have compassion on me, because I am left alone in distress.

The afflictions of my heart are many. Deliver me from my necessities.

Have regard to my weakness and troubles, and pardon all my sins, &c.

To thee I have lifted up my eyes, who dwellest in heaven.

As the eyes of servants are in the hands of their masters, so are my eyes upon thee, Lord, till thou hast mercy on me.

Have mercy on me, Lord, have mercy on me, for it is a long time I am become a reproach.

It is a long time my soul has been oppressed, being the scorn of the rich, and the contempt of the proud, &c.

Help me, O God, my Saviour, and for the glory of thy name, deliver me, O Lord.

Here may be said the seven penitential Psalms ; Also for Patience, Page 330, &c.

Thou hast promised, O God, to hear those who call upon thee in the time of trouble, and to be their helper. Have regard therefore to me, I beseech thee, to me thy unworthy servant, in a day wherein my soul is disturbed, and stands in need both of thy comfort and help. Thou seest what my trouble is, and how great is my danger from my own weakness ; have compassion therefore, and according to my necessities so shew thyself a God, a father, and a helper to me.

What I principally ask of thee is, that I may not offend thee in this my trouble, but that I may bear it with patience, and with true submission, as becomes a disciple of Jesus Christ. Let me not seek relief by any thing that is displeasing to thee, but rather choose to suffer all extremities, than admit of any help which is not according to thy law. May I always remember that I am in thy care, that whatever I suffer is not the effect of chance, but according to thy blessed will, which I daily pray may be done in me.

I know my sins deserve infinitely more than what I suffer ; I know they are the cause of my sufferings, and I see thy goodness and mercy herein, by reminding me to do penance for my sins, to accept what thou layest upon me as the punishment due to my offences, as the exercise of my humility and patience ; as the

motive of bending my soul to thee, of knowing the world, and despising its deceitful goods, of seeking thee with sincerity, and desiring to come to the possession of thee.

What I suffer is just, it is what my sins have brought upon me; whether I will or not I must suffer what pleases my God, which if accepted with a willing mind in the spirit of penance, will exceedingly contribute to my future happiness; and which, if otherwise, must add to my present and future sufferings. Wherefore, O God, let me not be so unwise, so foolish, as to lose my happiness and all my comfort, and increase my misery, by yielding to passion, grief, resentments, fretting, dejection, and melancholy, which are so many distractions against what thou hast ordered, and against what I should believe thou hast appointed for my good, that suffering here I may not suffer hereafter.

It is an effect of thy mercy, O Lord, to bring us by thy fatherly correction to enter into ourselves; to let us see that all things in this world are "vanity of vanities and affliction of spirit;" that all are fading and inconstant; that no true satisfaction is to be found in creatures; that all our confidence is to be reposed in thee; that when thou sendest afflictions of any kind, thou wouldst by those bitter potions wean us from the things of this world which lead from thee, and move us to fix our hearts chiefly on thee, our chiefest good, and be content, if not desire, to be dissolved and released from this banishment and vale of tears. This being thy design, O God, in this visitation, I willingly submit to thy holy appointments, and thank thee for so merciful a chastisement.

What are my sufferings compared to what my sins deserve? Compared to my Saviour's sufferings, to those of his apostles, martyrs, and infinite others more deserving than I? Compared to the sufferings of the next life, which thou in thy mercy wouldst have me escape, and which I may avoid by doing here worthy fruits of penance, by making to thee full satisfaction for my transgressions? O Lord enable me hereunto, and assist me by thy grace to do and suffer what thou thinkest fit for me during this life, that I may enjoy thee in the life to come.

I know it is through many tribulations we must enter into the kingdom of God; "that the sufferings of this life are not worthy to be compared with the glory that is to come;" that none shall be crowned but those who shall lawfully fight; that those who would be glorified with Christ must suffer with Christ, must take up his cross and follow him. Give me then, O Lord, grace to make use of this opportunity, and of what other soever thou shalt put into my hands; that the faith and hope of those everlasting goods to come may suppress all the corruption of nature, and keep my soul in due submission to thy holy will. Let my heart be so possessed with the desire of glory as to willingly embrace all which may be serviceable to that end, and never to think myself unhappy as long as I am in the way to happiness, as long as I have the comfort of thy promises, and the assurances of thy protection. Welcome those pains, those losses, those crosses, those persecutions, those sufferings, whose fruit is everlasting rest. "Who then shall separate us from the love of Christ? Neither death nor life, neither things present nor things to come.

shall be able to separate us from the love of God, which is in our Lord Jesus Christ.

May this, O Lord, be my constant resolution, rather to die than offend thee under this or any other affliction that shall befall me. May thy grace work that happy effect in my heart as to take off all bitterness from the cross and suffering, and make them become delightful to me. It was by thy grace Stephen found comfort even in the stones that were thrown against him, and Laurence in the fire that consumed him. It was by thy help the apostles found sweetness in their afflictions, and rejoiced in their sufferings. O grant me a large portion of this heavenly assistance, that I may now taste of that sweetness thou hast prepared for those that serve thee; that I may not be dejected with the evils that encompass me, but that, receiving all as from thy hand, I may with true submission accept all thy appointments, and rejoice in the accomplishment of thy will.

Behold, therefore, O just God, I offer to thee all the troubles, afflictions, pains, disquiets, &c. I have hitherto suffered, and those which at present disturb me, in union with the bitter passion of thy only Son my Redeemer; and beseech thee so to strengthen me by thy grace, that I may never murmur at the scourge with which thou art pleased to visit me, but with a true resignation submit to it, patiently suffer it for the good of my soul, and cheerfully offer it to the glory of thy holy name.

Lord, thou sufferedst many cruel torments for my offences, it is now just I suffer what pleases thee for satisfaction of my sins. Wherefore I offer myself

wholly to thee, with all that I have, shall, or may have, and beseech thee so to strengthen me with thy holy grace that I may with all patience submit to thy holy will.

Accept, I beseech thee, dear Jesus, this offering I now make, and from this hour take my soul and body, my thoughts, words and actions into thy mercy and protection, that nothing may divide me from thee, who art the only comfort of my soul.

For this end I now desire with all my soul to renounce myself, and that my will be conformable to thine for the future; I desire thee to dispose of me, and whatever belongs to me, in the manner thou pleasest, and as it shall be most for thy glory; and I desire now to be content with whatever lot thou hast appointed for me; and therefore as to pains, sickness, poverty, contempt, grief, or what other suffering thou pleasest to send, all may be welcome to me, O God, since they come from thy hand. May I submit to all, be content with all, and even rejoice at all, because it is all the fulfilling thy will. In whatever condition I am, may I ever think it is well, and desire nothing to be otherwise than that it is according to thy will. Perfect, O God, this will in me by thy holy grace, that thus my whole comfort may be ever in thee.

In Time of Sickness may be read the preceding Acts, Page 367, and also what follows.

O Eternal God, who art pleased to visit me with sickness, help me, I beseech thee, to bear it so, that as it is the chastisement of my body, so it may be for the good of my soul

Help me in removing all inward disturbances, that as often as any unreasonableness begins to rise, I may turn my heart towards thee, and by a submission to thy holy will restore peace to my soul.

May I at all times remember that thy will is holy and just, and that it is my duty to receive and approve whatever is appointed by thee.

May I remember that in my time I have received great and infinite blessings from thy hand, and that it is reasonable for me to receive troubles also, when thou art pleased to order them.

May I remember that whatever I suffer is what my sins have brought upon me, which should silence all complaints.

May I then, O Lord, by the effect of thy grace be patient, humble, and resigned, and do whatever is fitting at this time, either for settling my temporal affairs, or doing justice, or making restitution where due, or asking pardon where I have done injuries, or making peace where I have any difference, and above all, use my best endeavours for a sincere repentance, and making my peace with thee, lest by delay in hopes of recovery, I may be surprised with a sudden and unprovided death, from which, I beseech thee, O God, deliver me.

That I may this moment do one part of my duty, I now resign myself into thy hands, begging thee to do with me as it seems best in thy sight. I earnestly implore thy mercy to raise me up, if it be thy holy will, from this present illness, and to grant me yet more time wherein I may reform my life, and learn to be more faithful to thee ; but if this be not according to thy good pleasure, Lord, I make no exceptions ;

I submit to thy sentence. Lord, thy will be done ; only this mercy I ask, that by thy grace I may be directed and enabled to do whatever may be best to prepare my soul for its departure out of this world, and to meet with a joyful welcome into eternity from thee, my Lord and my God. Grant this, O God, and behold with all the powers of my soul I bow down and say, Lord, thy will be done.

Since it is, O Lord, thy holy will to visit me with this illness, I beseech thy infinite goodness to have compassion on me, and give me grace to bear with patience and resignation all the difficulties of it. May it be to the honour of thy holy name, and the good of my soul. For this end I here offer myself with an entire submission to thy appointments, to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest, knowing my sins most justly deserve thy chastisements.

Yet correct me not, O Lord, in thy anger, but have regard to my weakness. Deal not with me according to my sins, but according to the multitude of thy most tender mercies, have compassion on me. Stand by me all the time of my sickness ; be thou my comfort and strength. Support my soul under all its weakness, defend me against all temptations and snares, against all impatience and dejection, and let my heart be ever shut against all thoughts of despair.

May I improve every hour by thy grace under this my illness. May I confess and adore every day thy justice in the punishment of sin. May I offer every day what I suffer, in submission to thy holy will. May it help me to purify my soul from all corruption

May I learn from it to despise the world, and all that is earthly. May it raise my heart to the desire of a better life. May it teach me every day to approach towards thee by the endeavours of a true repentance, and every hour more and more convince me that in thee alone is my only good, and that death can be no loss to me if I gain thee.

Direct me, O Jesus, by thy heavenly light, that I may not omit, neglect, or delay any thing that is for my soul's good. Secure me against all the flatteries and terrors of the enemy, and vouchsafe me those means which thou hast in thy mercy ordained for the good of my soul, to prepare it for its passage into eternity. Give me a sincere abhorrence of all my sins, that being perfectly cleansed from all my iniquities, I may with a lively faith, constant hope, and pure love, put my whole confidence in thee; and that, whenever summoned to appear before thee, I may, through the merits of thy death and passion, come to praise thee among the blessed for ever. Amen.

Of Faith

I believe in God the Father who has made me, and in Jesus Christ who has redeemed me, and in the Holy Ghost who has sanctified me in my baptism. I believe the holy Catholic Church, and whatever she teaches as received from Christ and his apostles. Of this church I profess myself a member, and renounce whatever is opposite to the belief of this holy Catholic Church, which I acknowledge in the creed. I believe in God, &c.

Hope.

Thou art my protector, O Lord; in thee I have put my trust. My hope is in thee, let me not be confounded for ever. I am thine, O Lord, save me I beseech thee.

I confess, O God, my sins are many and grievous, but still I trust in thy mercy, that through the merits and passion of my Saviour Jesus Christ, I shall obtain pardon for my offences, and partake of all the glory of heaven. Our Lord is my light and salvation, whom shall I fear? Our Lord is my protector, and nothing shall hurt me. Our Lord is merciful and full of compassion; his mercies are above all his works.

Charity.

Thou art the God of my heart, and my inheritance for ever. My God and my all, I have nothing to desire in heaven or earth but thee.

My soul thirsts after thee, O God; whom shall I fear before thee?

- In flame my soul with thy love, that I may become a grateful sacrifice to thee. O Lord, I desire to love thee with all my heart, with all my soul, and with all my strength; take now possession of my heart, that I may give myself wholly to thee, that I may love nothing but thee, and desire nothing but thee. As the hart pants after the fountains of water, so does my soul after thee. Who shall separate me, O Lord, from the love of thee? Shall sickness, anguish, pain, &c.? No; I hope in my Redeemer that neither life nor death, neither things present, nor things to come, neither flatteries nor fears, nor any creature

whatever, shall be able to separate me from the love of thee, into whose hands I commend my spirit.

Contrition.

Have mercy on me, O God, according to thy great mercy. Turn away thy face from my sins, and blot out my iniquities. For thy name's sake have mercy on me, and forgive all my sins. A contrite and humble heart, O God, thou wilt not despise.

I humbly desire and beg pardon for all the sins I have ever committed against my God, my neighbour, or myself, in thought, word, or deed, or by any omission in the neglect of God's commandments or the church's precepts; for all my known and hidden sins, for the abuse of the sacraments, for all the sins I have any way occasioned in others; I humbly beseech thee, O God, to pardon all these by thy infinite goodness and mercy, by the merits of Christ's bitter passion and death, and by the prayers of the most blessed Virgin Mary, and of all the angels and saints, whom I beseech to join now with me, and be petitioners for me before the throne of God. From this infinite treasure of divine mercy, I beseech thee, heavenly Father, to supply all the defects of my former confessions, all my defects of making a due examination, all my want of true sorrow and repentance, and the little care I have taken to amend my life, and give me now at least a true and sincere contrition for all my sins.

Forgiveness.

I forgive now from my heart all those who have any way offended or injured me. I desire almighty God to pardon them, and to grant them the same bles-

sings I desire for my own soul ; humbly beseeching forgiveness of every one whom I have any way offended, whether by words, deeds, or ill example.

Patience.

Thou knowest, O Lord, I am frail and weak, that of myself I can do nothing, that all my strength and comfort is only from thee ; I therefore beseech thee to give me strength to suffer patiently whatever thou shalt please to lay upon me, and then chastise me as thou wilt. Let it be the effect of thy mercy that in patience I possess my soul. Let the sufferings of my Saviour be always fresh in my mind, that I may be encouraged thereby to suffer ; I know indeed the sufferings of this life are nothing, compared to that glory which shall be revealed in us. I know that through “ many tribulations we must enter into the kingdom of heaven.” I beg, therefore, that thou wilt give me grace to suffer with all patience and submission, and with a cheerful heart submit to all that thou shalt think fit for me to suffer.

Resignation.

O dearest Jesus, my trust and confidence is wholly in thee ; thou knowest what is best for me, dispose then of me as thou knowest best ; for I am thine with all my heart ; to thee I surrender all that I have, and into thy hands I leave the casting of my lot, whether for life or death ; if for life, behold I receive it with thanksgiving, and resolve ever to acknowledge it thy gift in living to thee ; if for death, behold I here bow down myself in submission to the sentence thou passest. Thy will, O Lord, be done in me.

I commit, O Lord, myself entirely into thy hands, desiring thy will be fulfilled in me; and since thou hast suffered so much, not only for my redemption, but likewise for my example, make me now to follow thy sacred steps; obtain for me an humble and submissive heart, that whatever I am to suffer I may suffer it in union with thee, with patience, and true conformity to thy Father's will; and since thou hast experienced the infirmity of our nature, and what difficulty it has in suffering, be now mindful of this extreme poverty and weakness in me. Thou hadst an angel to comfort thee in thy anguish; if this was necessary for thee, how much more for me, a poor, miserable, and unhappy sinner? What can I do if left to myself? Lord, forsake me not in this day of trouble, but send thy holy angel to direct, support, and comfort me. Come thou thyself and stand by me, for thou art the only comforter in time of distress.

I desire neither life nor death, but thy holy will. Thee, O Lord, I look for, be it unto me according to thy pleasure; if thou wilt, sweet Jesus, that I die, receive my soul; and though I come late to thee, yet grant that with thee, and in thee, I may receive the happy wages of eternal life; if thou wilt, sweet Jesus, that I live longer on earth, I propose, by the assistance of thy grace, to amend my life, and offer all in sacrifice to thee, for thy honour and glory, according to thy blessed will.

What I ask is neither life nor death, health nor sickness, but pardon of my sins, and a resignation of my will in all things to thy holy will; that being such as I am, I may glorify thee in my sufferings,

which are but small in regard of my sins. Wherefore, O Lord, have mercy on me, conform my will to thy holy will, and my sufferings to those thou hast suffered for me.

Nature, I confess, is unwilling to suffer; but I conclude my present affliction to be most reasonable and just, especially when I reflect, that having been created to love and serve thee, I have hitherto made it my chief business to love and serve myself; instead of punishing myself for my sins, I have indulged myself too much in all things, in eating, drinking, clothing, and in all other ways, through the whole course of my life. All my design has been to make much of an offender. I now see I have been unjust in all things I have done. It is just, therefore, thou shouldst punish him whom I have spared so long. I therefore offer myself to the scourge; but since thou, O Lord, knowest my weakness, chastise me not in thy anger, nor rebuke me in thy wrath; but as I acknowledge the justice of my suffering, give me grace to bear it, and patiently submit to thy holy will.

My sins have brought thy chastisements most justly upon me. Let the residue of my life be a continual repentance of all the offences I have committed by my constant negligence in thy service, by the ill use of thy holy sacraments, by despising thy holy word, and the motions of thy Spirit; by the sloth and unprofitableness of my thoughts and words; by the loss of my time; by indulging self-love, and all my passions; for which I earnestly beg pardon, through the merits, death, and passion of my dearest Saviour; and what I suffer, may it be in satisfaction for the transgressions of my whole life.

I am sick ; my life is weak ; to thee I run as to my only physician. Heal me, O Lord, and I shall be healed ; and since all my confidence is reposed in thee, let me not be confounded. To thee, O Lord, I commend my soul, and now do offer to thee my agony, my sweats, my pains, and distresses, whatever they are, or shall be, to be united to thy bloody sweat, to the griefs and torments thou sufferedst for the remission of my sins, and the eternal glory of thy name ; and I beseech all the angels and saints of God to pray for me now and in the hour of my death. Amen.

I am, sweet Jesus, a part of the dear purchase thou madest on the cross for me. For me thou sheddest thy precious blood ; cast me not away. I am that sheep which is gone astray ; seek me, O good Shepherd, and bring me to thy flock, that thou mayest be justified in thy words ; for thou hast promised that at what hour soever a sinner repents his sins, and turns to thee, he shall be saved. Lord I have sinned against heaven and thee, and cry to thee for mercy. Turn away thy face, O Lord, from my sins, and blot out my iniquities, according to thy great mercy. Cast me not away, deal not with me according to my sins, nor reward me after the desert of my iniquities, but help me, O Lord my Saviour, and for the glory of thy name, deliver me. Deal mercifully with me according to thy good pleasure, that with the rest of thy elect I may be admitted into thy glorious and eternal palace, and praise thee for ever and ever Amen.

O merciful Jesus, open me the gates of life, for thou diedst on the cross for my sake, and promised to

receive me. Come, my sweet Lord, let me receive thee, let me embrace thee, let me not lose thee; bring me into thy heavenly palace. Thou art my Redeemer, my glory, my habitation, and benediction. Receive me, most gracious Lord, according to the multitude of thy mercies, and place me at thy right hand for ever.

Before receiving the Viaticum.

(See the prayers in the proper place for receiving.)

O dear Jesus, comfort my soul, who the night before thou sufferedst didst institute and appoint the most holy sacrament of thy body and blood, for the food and nourishment of our souls; for an entire union with thee; for a continual application of the merits of thy bitter death and passion to our infirm souls; and for the object of our love, adoration, devotion, and thanksgiving, and hast given assurance that whoso receives worthily shall live for ever; grant that I may worthily receive the holy sacrament of thy body and blood, thyself and all, that thou mayest remain in me, and I in thee, according to thy promise; that my soul, strengthened with this holy food, may be able to arrive to eternal life, to live for ever with thee among the blessed, and praise, adore, and glorify thy holy name for ever. Amen.

As it pleased thee, O merciful Saviour, to come down from heaven to be the food of our souls, give me this day grace to receive it with an humble and contrite heart; with a pure intention and clean soul; with love, reverence, and a most firm belief. Give me the nuptial garment, that I may be worthy to come

to the heavenly banquet, to feed at thy holy table, and rest in thee. Amen.

As meat is the food of my body, so thou art the food of my soul, sweet Jesus ; and it is by thy power and goodness my soul must live to thee. Vouchsafe then to communicate to me at present thy divine blessings, and let my weak and hungry soul be now comforted and strengthened by this heavenly banquet, that it may be an effectual remedy for all my weaknesses, and bring me to the enjoyment of thee for ever.

Lord, I am not worthy that thou shouldst enter into my house ; but only speak the word, and my soul shall be healed.

After receiving.

(See the prayers in the proper place for after receiving.)

Glory and thanksgiving be to thee, O Lord, who in thy sweetness hast been pleased to visit and refresh my poor soul ; now let thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation. In thee I will live, in thee I will die, and in thee I hope to abide for ever.

Now I desire to be dissolved, and rest with Christ ; for Christ is my life, and to die will be my gain.

Give me now thy blessing, O loving Jesus, and establish my soul in everlasting peace ; such peace as thou only canst give, such peace as it may not be in the power of my enemy to destroy.

O Lord, make me now according to thine own heart, and let my soul become thy habitation for ever.

In thee I live, sweet Jesus, in thee I desire to die ; both living and dying, I will ever profess that thou art my God, and that thy mercy endures for ever.

Wound my heart with thy love, that it may relish nothing that is earthly, but entirely depend on thy commands, and let my whole comfort be in thee.

O my love, and my joy, when will the day of eternity appear ; when laying down this weight of flesh, I shall join with thy saints in thy everlasting praise !

Let my delight henceforth be only in thee, and let nothing afflict me but my sins, and whatever is displeasing to thy divine majesty.

Into thy hands I commend my spirit ; in thee may I rest, and in thy happiness rejoice for ever.

Before Extreme Unction.

Thou hast mercifully provided remedies, O Lord, for all our necessities ; grant me thy grace to make use of them, that my soul may receive all the good effects which thou hast appointed in their institution. Now I desire to be anointed, as thou hast commanded by thy apostle St. James, (c. v. 14.)

Grant, I beseech thee, that by this holy unction and prayers of the church, I may partake of that spirit with which Christ suffered on the cross for thy glory and for the destruction of sin. Give me true patience to support all the pains and trouble of my distemper. Give me an inward strength to resist all the temptations of the enemy. Give me grace for the pardon of all my failings. Give me that true light, by which I may be conducted through the

shadow of death to eternal happiness ; and if my health be expedient for thy glory, let this be the means to restore it. Behold, I approach to this holy ordinance with a firm faith and confidence in thy goodness, that thou wilt not forsake me in the time of my distress ; that thou wilt stand by me with thy grace, and defend me from all evil, and now prepare my soul for a happy passage.

At the Anointing of the Eyes and other Senses.

My eyes have seen vanities, but now let them be shut to the world, and open to thee alone ; my Jesus, pardon me all the sins I have committed by my seeing.

My ears have been open to detractions, profaneness, and unprofitable discourses ; let me now give ear to thy word, to thy commands, to thy call ; and pardon me, Jesus, all the sins I have committed by my hearing.

I have taken delight in the perfumes of this world, which are all nothing but corruption ; let my heart and prayers ascend like incense in thy sight, and pardon me all the sins I have committed by smelling.

My tongue has many ways offended both in speaking and tasting ; now let its whole business be to cry for mercy ; pardon me, dear Jesus, all the sins I have committed, by word, or by any excess in eating and drinking.

My hands have offended in contributing to many follies, injurious to myself and neighbour ; now let them be lifted up to heaven in testimony of a

penitent heart, and pardon me, O Lord, all my sins I have committed in the ill use of my hands.

My feet have gone astray in the paths of vanity and sin ; now let me walk in the ways thou art pleased to lead me, and forgive me, Lord, all the sins I have committed by my disordered steps.

I have given admittance to impure delights in my heart, and for pleasing my senses have transgressed thy law ; let my heart be now the temple of the Holy Ghost, and pardon me all my sins by which I have banished thee from my heart, and defiled my soul.

By this holy anointing, and the power of thy grace, O God, forgive me all my sins, and convert my heart wholly to thee, that I may cheerfully submit to death in punishment of my offences, and so enter into thy eternal rest.

After Extreme Unction.

My God and my all, I have now nothing to desire in heaven or earth but thee. To thee I entirely commend myself, and render all thanks my heart is capable of, for mercifully bestowing on me the benefits of thy holy sacraments and helps of thy Church. Grant that I may find the effects of them whilst I continue in this life, and being united to thee, may always submit myself entirely to whatever thou shalt appoint for me ; that dying in thy favour, I may be admitted into the number of the blessed, through Christ our Lord. Amen.

Receive me, my crucified Jesus, into thy loving arms, which were stretched forth on the cross for me

Receive me, O good Jesus, into thy mercy. Receive my soul in peace. Amen.

My soul thirsts after thee, my God : When shall I appear before thee ?

Lord, do with me according to thy will, and command my spirit to be received in peace ; for it is expedient for me to die rather than live.

Have mercy on me, O God, according to thy tender mercy. I desire to be dissolved and dwell with Christ.

This one thing I desire of our Lord, that I may dwell in his house for ever.

Into thy hands I commend my spirit ; sweet Jesus, receive my soul.

A Prayer of St. Jerome, in Time of Agony,

Merciful Jesus, thou art my strength, my refuge, and my deliverer. In thee I have believed and hoped ; thee have I loved ; call me now, I beseech thee, and I will answer ; stretch forth thy hand of mercy to the work of thy hands, and let me not perish, whom thou hast redeemed with thy sacred blood.

It is now time for dust to return to dust, and my spirit to thee, who gavest it. Open then, O Lord, the gate of life, and receive me. Receive me, most merciful Lord, according to the multitude of thy tender mercies, who receivedst the thief on the cross, and prepare my soul for the hearing the same promise of mercy which he did. I am sick, O Lord, and my life is withering away ; therefore I come to thee, my physician ; heal me then, my God, and I shall be

healed. Let me not be confounded, because I put my trust in thee ; in thee I have hoped, let me not be cast off for ever.

Thou knowest, O Lord, my life has been filled with sin and misery, but thou aboundest in mercy ; therefore, in the spirit of humility, and a contrite heart, I now beseech thee to receive me. O good Jesus, the life and health of my soul, take me now into thy protection, and let me be entirely thine ; let me enjoy thee for ever.

The following may be also read.

O almighty God, behold I commend to thy fatherly protection this thy servant *N.* Have compassion on him, and if it be thy blessed will, raise him up from the bed of sickness, and restore him again, that he may be a comfort to his friends. We confess, O Lord, that all things, both life and death, are in thy power ; and if thou commandest, there is nothing that can resist thy will ; command then, we most earnestly beseech thee, O Lord, in favour of thy servant, that being restored to health, both he and we may praise and glorify thy mercies.

Have compassion on him in his infirmity, and mercifully prepare him to go through whatever thou hast appointed. Be thou his comfort and strength, and suffer not the enemy in any kind to prevail against him ; touch his heart, we beseech thee, from above, that he may turn it towards thee ; that he may be solicitous to do whatever his present condition requires, both for soul and body ; that he may seek

thee with all his soul, and by a sincere repentance, endeavour to obtain pardon for all his past offences. O God, forsake him not in this day of distress, but according to thy promises shew thyself a Father to him. Help him, O Lord, for in thee alone is our only help.

Lord, look on thy servant with the eyes of compassion, and enable him by thy grace to bear whatever thou art pleased to lay on him. He acknowledges, in thy presence, his great weakness, and that of himself he is able to do nothing; he therefore, with all sincerity, addresses himself to thee; that being assisted by thy heavenly grace, he may be preserved from all the dangers of his own infirmity, strengthened against all temptations of the devil, and peaceably rest and be secure under thy protection; let thy heavenly power defend him, thy goodness comfort him, and thy mercy pardon him; shew thyself a tender father, and have mercy on him, who puts his whole trust in thee. O God, author of life and death, whose wisdom disposes of all things to the best for those that love thee, we beseech thee to support and comfort thy servant with thy grace in his affliction; strengthen his faith, increase his hope, and perfect his charity; sanctify to him every accident of his sufferings, that if thy mercy shall restore him to his health, he may more carefully correct the errors of his life; and if it shall please thee to take him to thyself, he may immediately after death be transported by thy holy angels into the mansions of bliss, where no fears shall trouble him, no pains torment him, nor any grief disturb the quiet of his mind; but perfect security, pure delights, and

unspeakable joys shall for ever be established unto him, through our Lord Jesus Christ.

Lord, look upon thy servant with compassion, and have mercy on him ; moderate his pains, and succour him in his troubles ; defend him against all temptations, and permit not the enemy to take any advantage of him in this time of his affliction. Lord, thou knowest all his weakness and present danger. Have mercy on him, and preserve him for eternal happiness.

The Recommendation of a Soul departing.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary,

All ye holy angels and archangels,

Holy Abel,

All ye choirs of the just,

Holy Abraham,

St. John Baptist,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy apostles and evangelists,

All ye holy disciples of our Lord,

All ye holy innocents,

St. Stephen,

St. Laurence,

All ye holy martyrs,

Pray for him.

St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy bishops and confessors,
St. Bennet,
St. Francis,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy virgins and widows,

Pray for him.

All ye saints of God, *make intercession for him.*
Be merciful, *and spare him, O Lord.*
Be merciful, *and deliver him, O Lord.*

From thy anger,
From danger of death,
From an ill end,
From the pains of hell,
By thy nativity,
By thy cross and passion,
By thy death and burial,
By thy glorious resurrection,
By thy admirable ascension,
By the grace of the Holy Ghost, the comforter,
In the day of judgment,

Deliver him, O Lord.

We sinners, *beseech thee to hear us.*
That thou spare him, *we beseech, &c.*
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Let us pray.

I recommend thee, dear brother, to almighty God, and leave thee to his mercy, whose creature thou art ; that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of earth. May the noble company of angels meet thy soul at its departure ; may the court of the apostles receive thee ; may the triumphant army of glorious martyrs conduct thee ; may the crowd of joyful confessors encompass thee ; may the choir of blessed virgins go before thee, and may a happy rest be thy portion in the company of the patriarchs ; may Christ Jesus appear to thee with a mild and cheerful countenance, and give thee place among those who are to be in his presence for ever. Mayest thou be a stranger to all that which is punished with darkness, chastised with flames, and condemned to torments. May the wicked enemy, with all his evil spirits, depart from thee ; may he tremble at thy approach in the company of angels, and retire in the horrid confusion of eternal night ; may thy God arise, and thy enemies be put to flight ; may all who hate him fly before his face ; let them vanish like smoke, and as wax before the fire ; so let sinners perish in the sight of God ; but for the just, let them rejoice, and be happy in his presence ; may all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thee in thy way. Christ Jesus be thy deliverer, who was crucified for thee : Christ Jesus deliver thee from death,

who vouchsafed to die for thee : Christ Jesus, Son of the living God, place thee in his garden of Paradise, and may he, the true shepherd, own thee for one of his flock ; may he absolve thee from all thy sins, and place thee at his right hand in the inheritance of his elect. We pray it may be thy happy lot, to behold thy Redeemer face to face, to be ever in his presence, and in the vision of that truth which is the joy of the blessed ; and thus placed amongst those happy spirits, mayest thou be ever filled with heavenly sweetness. Amen.

Receive thy servant, O Lord, into that place where he may hope for salvation.

Deliver, O Lord, the soul of thy servant from all dangers of hell, from all pain and tribulation. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias, from the common death of the world. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah in the flood. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham in the midst of the Chaldees. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his afflictions. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by his father. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom, and the flames of fire. Amen.

Deliver, O Lord, the soul of thy servant, as thou

deliveredst Moses from the hand of Pharaoh, king of Egypt. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lion's den. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of that unmerciful king. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from her false accusers. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of Saul and Goliath. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst St. Peter and St. Paul out of prison. Amen.

And as thou deliveredst that blessed virgin and martyr St. Thecla, from her most cruel tormentors, so vouchsafe to deliver the soul of thy servant, and bring it to the participation of thy heavenly joys. Amen.

Let us pray.

We commend to thee, O Lord, the soul of this thy servant, and beseech thee, Christ Jesus, Redeemer of the world, that as in mercy to him thou becamest man, so thou wouldest vouchsafe to admit him into the number of the blessed. Remember, O Lord, he is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee; none that can work thy wonders. Let his soul find comfort in thy sight, and remember not his former sins, nor any of those excesses he has

fallen into through the violence of passion and corruption. For although he has sinned, yet he has still retained a true faith in thee, Father, Son, and Holy Ghost. He has had a zeal for thy honour, and faithfully adored thee, his God, and creator of all things.

Remember not, O Lord, we beseech thee, the sins and ignorances of his youth ; but according to thy great mercy be mindful of him in thy eternal glory. Let the heavens be open to him, and the angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let the archangel, St. Michael, conduct him, the chief of the heavenly host. Let the holy angels of God meet him, and bring him into the city of the heavenly Jerusalem. May blessed Peter, the apostle, receive him, to whom are given the keys of the kingdom of heaven ; may holy Paul, the apostle, help him, who was a vessel of election ; may St. John, the beloved disciple, intercede for him, to whom God revealed the secrets of heaven ; may all the holy apostles pray for him, to whom was given the power of binding and loosing ; may all the blessed and chosen servants of God pray for him, who in this world suffered torments for the name of Christ, that being delivered from this day of corruption, he may be admitted into the kingdom of heaven through the assistance and merits of our Lord Jesus Christ.

The agony continuing, may be repeated as page 393, &c.

When departed say,

Come to his assistance all ye saints of God ; meet him all ye angels of God ; receive his soul, and

present it now before its Lord; may Jesus Christ receive thee, and the angels conduct thee to thy place of rest; may they receive thy soul, and present it before its Lord.

Eternal rest grant him, O Lord, and let perpetual light shine upon him.

May they present him before his Lord.

Lord have mercy on us. Christ have mercy on us. Our Father, &c, *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* Eternal rest grant to him, O Lord. *R.* And let perpetual light shine upon him. *V.* From the gates of hell. *R.* Deliver his soul, O Lord. *V.* May he rest in peace. *R.* Amen. *V.* Our Lord, hear my prayer. *R.* And let my cry come unto thee.

Let us pray.

To thee, O Lord, we recommend the soul of thy servant *N.* that being dead to this world, he may live to thee; and whatever sins he has committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon, through Christ our Lord. Amen.

For the Assistants.

Grant, O God, that while we here lament the departure of thy servant, we may ever remember that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprised by sudden death, but be ever watching when thou shalt call, that so with the spouse we may enter into eternal glory, through Christ our Lord. Amen.

A Thanksgiving upon Recovery.

Say the Te Deum, Benedicite, &c.

V. Blessed be the Lord God of our fathers. *R.* May he be praised and glorified for ever. *V.* Let us bless the Father, Son, and Holy Ghost. *R.* Let us adore and magnify him for ever. *V.* Blessed be our Lord in heaven. *R.* Let praise and glory be given to him for ever. *V.* Bless our Lord my soul. *R.* And forget not my relief from affliction. *V.* Lord, hear my prayer. *R.* And let my cry come to thee.

Let us pray.

Almighty and everlasting God, I here acknowledge thy blessing in the recovery of my health, and return thee my hearty thanks for it. I beg thy grace for the making better use of it, than hitherto I have done; that I may correct all the errors of my past life; that I may improve in virtue, be an example to others, and sanctify that health to thee which is now thy special gift; that thus living to thee, I may be ever prepared for my last hour, through Jesus Christ our Lord, &c.

A Thanksgiving upon any other Occasion.

To thee, O eternal Father, I render thanks for this thy particular mercy to me; I acknowledge myself unworthy of the least of thy favours, having lived ungrateful amidst the wonderful effects of thy goodness towards me; and every day being encompassed with

blessings, yet how little mindful have I been of the hand from whence they came ! Hence I cannot but admire thy bounty, which, not checked by my ingratitude, is still opening its treasures to me ; but when I look farther upon my own unhappy self, and see how often, under the enjoyment of thy mercies, I have transgressed thy commands, and confederated with the worst of enemies ; have rebelliously lifted up my hands against thee, abusing thy own gifts to thy great displeasure ; and yet notwithstanding these wretched provocations, still find thy mercies daily flow in upon me, with the addition of new favours ; when I reflect upon this, my infinite ingratitude, and this, thy infinite goodness, what can I do but fall down surprised, and with the profoundest homage, adore that mercy, which, although I cannot comprehend, I see is inviting me with new blessings, whereas I deserve nothing at thy hands but the greatest of all punishments. What can I do but publish these thy praises, and confess to the whole creation, that thou art infinite in mercy and goodness, and that thy name is infinitely adorable.

But what is all that I can say, who am but an inconsiderable and sinful worm ! Rather let all creatures join in the praises of the Lord. And you blessed spirits, who assist before the throne, you, who better know how merciful and good our Lord is, fall down and adore him. Blessing and glory, and wisdom, and thanksgiving, and honour and power, and might, be unto our Lord for ever and ever. Amen.

But still, O God, it is my part, as a homage always due from me, to acknowledge this effect of thy goodness bestowed on so unworthy a creature, besides

infinite other titles, which oblige me daily to offer myself, as I now do, to be thy faithful servant for ever ; and with all my soul pronounce these sacred words : Praise, glory, adoration, and thanksgiving be to thee, O eternal God, Father, Son, and Holy Ghost, both now, and for all eternity. Amen.

Besides daily endeavours for amendment of life, it is advisable to spend one day every month, if not one day a week, in preparing for death ; in order whereunto, imagining ourselves in a dying condition, we may use the preceding Acts and Prayers, or these following.

O God, by whose appointment I am here in the pilgrimage of this life, having breath lent me for a time, but being soon to surrender it up into thy hands who gavest it ; grant, I beseech thee, I may be prepared for that moment, that whenever my soul shall be summoned to appear before thee, it may find in thee the comforts of a loving father and merciful judge.

For this end I implore thy particular grace, that my life may be a daily preparation for death, and that I may live every day as if it were to be my last. That I may be thus wise to eternity, grant, O blessed Lord, I may every day call myself to an account, and look into the true state of my soul. Suffer me not, I beseech thee, to tolerate any sinful practice within myself, nor to go on blind under the enjoyment of a false peace, nor connive at any guilt under any pretext whatever.

Let it be my continual endeavour to war against sin, and to be watchful in avoiding all the dangers and occasions of it. Give me discretion in observing

all the snares of the world, of the corrupt practice of the devil and self-love, and strength to stand against them. Let a sincere repentance cancel all my past guilt, and may it be my constant practice, by daily sighs of a contrite heart, to wipe away the sins of every day. And therefore far be it from me, O God, to delay the amendment of my life, or to put my confidence in a death-bed repentance: this I am sensible is a very great delusion, and the loss of innumerable souls. From this blindness, O God, deliver me.

Thus, O blessed Lord, may I go on, still using my best endeavours to improve in virtue; to do good to all; and by good works to make my election sure. May my heart be always inflamed with thy holy love, ever solicitous to walk in thy commandments, and both in doing and suffering to do thy will. In this method may I live on in this world, waiting till my change comes for a better; and when this comes, stand by me then with thy almighty power, and be my merciful protector. Let not the enemy prevail against me, but comfort my soul with thy infinite mercies. Preserve me from all temptations, but above all, from despair and presumption. Secure me against all inward disturbance and terror, and grant this one petition, that giving up my soul, full of faith, hope, and charity, I may meet with this happy welcome from thee: "Well done, good and faithful servant, enter into the joy of thy Lord:" For thrice blessed are those servants, whom, when the Lord comes, he shall find watching. Grant this blessing, O God, through the merits of my Redeemer, that I may glorify thy name for all eternity.

Grant, O my God, that a daily remembrance of my death may make me always providing for it, always fearful to offend thee, and ever living with a sincere regard to thy honour, and my salvation, in all my thoughts, words, and deeds, that so whenever death shall seize me, I may die in thy love, and come to enjoy thee in everlasting bliss. "Blessed are the dead which die in our Lord, &c. for their works follow them."

I humbly, therefore, dear Jesus, beseech thee to give me grace so to spend my transitory life in virtuous and holy actions, that when the day of my death shall come, however afflicted my body may be, I may find comfort in my soul; and that with faithful hope of thy mercy, in due love towards thee, and charity towards all others, I may, through thy grace, depart hence out of this vale of misery, and hasten to that glorious country, wherein thou hast bought us, with thy precious blood, an eternal inheritance. I therefore consecrate the remainder of my life, together with all the pains and agony of my approaching death, to thee, my Jesus, who hast triumphed over death, the punishment of sin; I desire henceforward to be entirely united to thee, that after this life I may praise thee in heaven with the saints for ever.

I beseech thee, sweet Jesus, by that love which brought thee from heaven, by thy death and passion, so to dispose my soul, that it may be always ready to go forth to meet thee, whenever thou shalt call. Into thy hands, O Lord, I commend my spirit; Lord Jesus receive my soul.

*For a Woman near her Labour, or any time whilst going
with Child.*

Since it is thy will, O Lord, that in punishment of the first sin, we shall bring forth children in pain and labour, I humbly accept of this penalty as just, and submit to all the troubles of my present condition. But consider, O Lord, my weakness, and give me strength to bear whatever thou hast appointed for me; leave me not in the time of my distress, but by thy heavenly grace support me in all my pains, and moderate them, if it be thy blessed will, or at least grant I may go through them with courage and resignation to the ways of thy providence, shewing myself faithful to my God and Lord, without murmuring or impatience. I confess my weakness, O Jesus; I can do nothing of myself; in thee is my only trust. I beseech thee to strengthen and deliver me from all dangers, and enable me to go through my present difficulties. As thou hast shewed thy great mercy in carrying me on thus far, so continue, and finish these thy blessings by granting me a safe delivery. Help me in the hour of my labour, that I may see the fruit thou hast given me brought forth with life, and made thy child by holy baptism. Lord, save both me and the child, and mercifully direct those about me, that they may do what is best for the safety of us both. In thee alone I put my trust. Lord, save thy servant, and let thy will be done in me.

The Prayers of others for her.

O most dreadful Sovereign, who didst pass sentence upon the first woman, that for her sin she should bring forth children in sorrow, and art pleased to extend the same sentence most justly upon all womankind, none excepted but the ever blessed Virgin Mary, mother of our Redeemer, we most humbly beseech thee to mitigate the rigour of this general edict in behalf of this thy poor handmaid, *N.* now labouring in the pains of child-bearing, and give her courage, comfort, and patience in her sufferings. Grant her, O Lord, a speedy and happy deliverance, and that the child she bears may be brought forth with all such perfection of soul, body, and senses, as are befitting our nature; but most especially that it may live to be adorned with all supernatural-graces given by baptism, and that both the child and the mother may become thy faithful servants, through Christ our Lord. Amen.

Lord, help thy servant, and let her cry come unto thee; send her relief, courage, and comfort in this her distress. Remember her weakness, O God of mercy, and according to her afflictions, so give her strength to bear it; teach her to suffer in the spirit of her Redeemer; and thou, O Jesus, communicate to her thy holy spirit. Give her an humble heart, so as quietly to submit to her present trouble in punishment of sin, and a will entirely conformable to thine, accepting all thy appointments as a good Christian ought; but because she is weak, we implore thy mercy to have compassion on her, to help her in her present circumstances, that she may be speedily

delivered with safety both to herself and her child. Have mercy on thy servant, O God, have mercy on her. O Mother of God, vouchsafe, we beseech thee, to implore mercy of thy Son for her, that being safely delivered, and the child baptised, they may both live to serve their Maker, and after having gone through this vale of misery, come at last to the eternal joys of heaven. Amen.

The litany of our Lady, of all saints, and other prayers may be profitably said for her.

A Thanksgiving upon her Deliverance.

We return thee thanks, O Father Almighty, for that thou hast been pleased to shew this mercy to thy servant. May all creatures, both in heaven and earth, for ever bless thy name for this thy goodness; and grant, we beseech thee, that both mother and child may ever acknowledge the mercy of this hour in the best thanksgiving of a holy life. Take them both into thy protection; direct those who have the care of them, and preserve them from all evil. Amen.

Instructions and Prayers for Prisoners.

The innocent imprisoned may find the exercises of many virtues; for their encouragement and comfort they have the example of Christ, of his apostles, martyrs, confessors, &c. The guilty, who otherwise had run on in their sins to the ruin of their souls, having now a stop put to them, should look on their imprisonment as a mercy from God, to call them to repentance, and make good use of it; for a little time now lost may be irreparable. They must, therefore,

beseech God to preserve them against the corruptions in the prison, as he did Lot in Sodom ; and, avoiding all intemperance, become humble under their sins, patient in their trials, and before sentence of death, by prayer, contrition, and confession of their sins, work their reconciliation with God ; lest that become after more difficult by a stricter confinement, by dejection of spirit, or terrors of approaching death ; against which they must labour, hoping in God's mercy to obtain pardon for all their sins upon repentance, and to save their souls, as the repenting thief did upon the cross.

A daily Prayer before Trial.

O God, in whose power is all things, and without whose order or permission nothing happens in this world, I recommend myself and my cause entirely into thy hands, beseeching thee to appoint every thing belonging unto me as shall be most conformable to thy blessed will. I lay before thee my desires of meeting a favourable sentence ; but if thou knowest this not to be best for me, do with me as thou pleasest. I ought to have no other will but thine, and, therefore, whatever my desires are as to liberty or life, I desire now to renounce all those, and leave all to the disposal of thy infinite wisdom and goodness, believing that best for me which thou shalt appoint.

Since thou providest for the birds of the air, and there falleth not a leaf from a tree, nor a hair from my head, but by thy providence, I rest under thy care, most assured that nothing shall befall me but by thy appointment. In this confidence I desire to rest, as knowing whatever powers are over me, they

are all subject to thee, and that they cannot move one step in my concern, but by thy permission ; and therefore, whatever they determine, must be what thou hast ordained for me, they being the instruments of thy mercy or justice.

I therefore, being entirely in thy hands, have nothing to fear but my own weakness, and so I beseech thee to have compassion on me, and give me that inward strength and steadiness of mind, as to embrace with true peace and submission whatever thou shalt manifest to be thy will. Stand by me in this day of trial, and put into my mouth what I shall say ; deliver me from all solicitude and surprise, and let not false witnesses, prejudice, or passion prevail against me. Thus, O my God, I leave myself both as to liberty, life, or death, in thy hands ; I have nothing but what thou hast given me, and thou mayest take it away when and after what manner thou pleasest. Do with me what thou seest best ; not mine, but thy will be done in me, while I live upon earth.

If at trial freed, thank God ; if sentenced to death, say

O God, thy will be done. I received my life from thee, and ought I not to surrender it when thou demandest it of me ? Lord, give me grace to do it cheerfully, and say freely, " Thy will be done on earth, as it is in heaven." Teach me, I most earnestly beseech thee, to do thy will, and let me want nothing necessary for a happy end. Give me courage patiently to suffer what thou hast appointed for me, and permit me not to depart out of this world in thy displeasure.

To foresee the hour of my death, and have time to prepare for it, is a great advantage, and most singular mercy of God to me ; a natural death might have less terror, but in that I might have wanted many advantages, which are now granted me. If my death be violent, was not that of my Redeemer's so too ? did not the apostles and martyrs finish their course by the hands of executioners ? I have in this an opportunity of offering myself a sacrifice to God, and of being more closely united by my sufferings to Christ expiring on the cross. If he, being innocent, accepted that death for my sins, why should I not accept this, who have been guilty of so many offences ? This death is justly due to my sins, and is it not a mercy God punishes me here ? May I not hope he has not reserved my punishment for hereafter ? If I cast myself entirely upon God's mercy, will he not be as merciful to me as if I were to die in my bed ? What are my sufferings if compared with the sufferings of Christ ? to the torments of hell, which I have deserved ? to the blessings I have received ? to the eternal happiness I hope for ? All I can suffer here is nothing ; I accept it all. Lord, thy will be done. Lord, give me grace to die with true repentance for all my sins.

Going to execution, let him offer himself and all to God, and with a patient and composed spirit confide wholly in God's mercy, and with heart and mind use acts of contrition, resignation, hope, confidence, love of God, &c. saying,

O God, be with me, and help me in this my last hour.

Deal not with me according to my sins, neither reward me according to my iniquities.

But according to the multitude of thy tender mercies have compassion on me, and blot out all my iniquities.

It grieves me from my heart that I have offended thee. Lord, pardon me.

Pardon me, dear Lord, through the merits, death, and passion of thy only Son.

O Jesus, in thee I put my trust, be now to me a Jesus, and save my soul.

Shelter me now under the shadow of thy wings, and stand by me in the day of tribulation.

I beseech thee, by all the torments thou sufferedst for the sins of men, to help me.

I run to thy wounds for shelter, to the foot of the cross, and desire in my sufferings to be united to thee.

Infuse into my soul, O God, a true love of thee, that in perfect charity I may render my soul to thee.

Lord, thou art good and merciful in all thy ways, do with me as thou pleasest ; only give me thy grace, that nothing may be wanting on my part for my soul's salvation.

O Jesus, fountain of mercy, have compassion, and help me in this last moment, in this time of distress. Let thy death and passion plead for me, and stand between my soul and the divine justice.

Thou art my Redeemer, my Saviour. Lord, save my soul, and let these sweet words sound in my ears: "This day thou shalt be with me in Paradise."

Receive me, my crucified Jesus, into thy loving arms, which were stretched forth for me on the cross;

receive me into those embraces of thy infinite charity, and draw my soul to thee. In thee I believe, in thee I hope. Lord, let me not perish, whom thou hast redeemed with thy precious blood.

Thou who receivedst the thief upon the cross, according to the multitude of thy tender mercies have compassion on me. Forgive me all my sins, and supply all my defects. Dispose my soul, that it may now be prepared to go forth to meet thee. Grant me true patience and perfect resignation in my last anguish; confirm my faith; strengthen me in hope; and perfect me in charity, that departing hence, my soul may be received into thy mercy.

O God, be merciful to me a sinner. Lord Jesus, into thy hands I commend my spirit. Lord Jesus receive my soul.

Prayers for those that are to receive the Sacrament of Confirmation, which may be ever after profitably used.

I am sensible, O God, of my own weakness and insufficiency to fight thy battles; to suffer in thy cause like one of thy soldiers; to accept of poverty, distress, chains or death in defence of thy faith; and with liberty and life to assert the right of the gospel. The little occasions and trials I daily find, convince me of my want of courage, and make me yield before them: therefore I beseech thee this day to give me thy holy spirit, the seven-fold grace of the Holy Ghost, whereby I may be enabled to perform all duties, and with all fidelity serve thee.

Come, then, O Holy Ghost, who replenishest the hearts of the faithful, descend into my soul, and make it the place of thy abode. Remove from me

all vicious shame, and inspire me with a Christian courage. Strengthen me against all the assaults or self-love, of the world, and flesh. Make me bold in every duty, and only fearful to offend thee. Let nothing persuade me to contemn, or forsake thy law. Let the attempts of flattery, or terror, be equally vain and fruitless upon me ; and let me now drink so deep of this torrent of sweetness, that neither chains nor racks may be able to force me from my duty ; but that, like the blessed apostles, thy true soldiers, I may even rejoice in suffering for thee. However weak I am in myself, confirm me with thy principal spirit, and thus shall I be made strong in thee ; thus shall I become thy soldier too, and fight till death against the enemies of my soul, the world, the flesh, and the devil. Come then, O Holy Ghost ! and fill my soul with all thy gifts. Amen.

Vouchsafe to descend on me at this present moment, as thou didst miraculously on the apostles on the day of Pentecost in fiery tongues, and on multitudes after, by the imposition of the apostles' hands, and of those bishops that were in the ministry ; that with a lively faith and inflamed heart I may zealously proclaim thy heavenly mysteries, and by the assistance of thy sevenfold grace, vigorously withstand, and always overcome all visible and invisible enemies, and be ever ready to do thy will, and suffer all torments, even death itself, for the true faith. Amen.

Here you may say the hymn Veni creator spiritus.

After Confirmation, daily say,

O merciful God, I return thee thanks for all thy

blessings, but most particularly for these so great blessings bestowed on me, in the sacrament of confirmation. I beseech thy divine goodness, that with gratitude I may ever remember them, and increase daily in wisdom, understanding, council, fortitude, knowledge, piety, and in thy fear, which are the seven gifts of the Holy Ghost; and that I may abound with charity, joy, peace, patience, longanimity, goodness, benignity, mildness, fidelity, modesty, continency, charity, the effects and fruits of the Holy Ghost. O my God! as thou art the bountiful giver, so be thou the keeper of those precious gifts and fruits in my soul till death. If such great treasures are left to my keeping only, through the craft and malice of the devil I shall soon be deprived of them; but under thy care and all-watchful eye, they will be safe from his attempts.

I humbly beg pardon for having come to this sacrament not so well prepared, nor so fully instructed concerning its worth and excellency as I ought; for not approaching it with more zeal, and fervent desires of living all my days according to its spirit and sanctity; for omitting to live up to the rules and maxims of the gospel; but now, my God, from henceforward, with the grace received in confirmation, I most firmly purpose to perform all the duties of a good Christian, and approve myself a true soldier of Jesus Christ.

This, O my God, is at present the sincere intention of my heart; but the more I consider my own weakness, and the strength of my enemies, the more I beg further supplies of thy grace from day to day, that neither the world, conversation, nor custom,

may ever be able to corrupt me by their pernicious principles ; that I may have courage to resist all shame and fear, which so often have made me faint-hearted, and hindered me from speaking or acting boldly in opposition to sin, as my duty required. Grant me also grace, O God, that I may suffer, in humility and silence, all the contradictions, affronts, and calumnies I shall meet with. One thing more I presume to ask of my God, which is, that I may no longer seek peace or rest in the things of this world, but in thy love only, and do always what most contributes to thy honour. Amen.

OF MASS.

See Instructions, page 215, &c.

An Oblation, or Prayer before Mass.

I, O God, an unworthy sinner, come here to offer this day to thee the sacrifice of thy only Son, which I offer thee, together with all the grateful sacrifices that have been offered to thee from the beginning of the world, in union with that wonderful sacrifice which my Redeemer instituted at his last supper, and consummated on the cross, to thy greater praise and glory, in acknowledgment of thy supreme dominion over all creatures, and our dependance on thee ; in remembrance of the death and passion of my dearest Saviour ; in thanksgiving for all thy blessings bestowed on me and all mankind ; for the obtaining pardon of all my sins, which I detest from my heart, as they are displeasing to thee ; for the relief of all my necessities, both spiritual and temporal, and of all Christian

people, friends, and enemies ; for the preservation and increase of the holy Church, and all ecclesiastical persons ; for the union of all Christian princes ; for the conversion of all heretics ; for the salvation of our gracious sovereign and governors, and of all under or belonging to them ; for my parents, friends, and benefactors, whether living or dead ; and finally, for all, both living and dead, for whom thou, my God, wouldst have me pray.

Those who assist at Mass, may either meditate on the mysteries, or say other Prayers with regard to the chief parts thereof, or say with the Priest the ordinary of the Mass, as follows in this of the blessed Trinity.

P. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will go to the altar of God.

A. To God who rejoices my youth.

P. Judge me, O God, and discern my cause ; from an ungodly people, from the unjust and deceitful man deliver me.

A. Because thou art my God, my strength, why hast thou rejected me ? And why do I go sorrowful whilst the enemy afflicts me ?

P. Send forth thy light and truth ; they have conducted and brought me to thy holy mount, and to thy tabernacle.

A. And I will go to the altar of God, to God who rejoices my youth.

P. O God, my God, I will praise thee on the harp, why art thou sad my soul ? and why dost thou trouble me ?

A. Hope in God, for I will praise him, he is my comfort and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

A. As it was in the beginning, is now, and ever, world without end. Amen.

P. I will go to the altar of God.

A. To God, who rejoices my youth.

P. Our help is in the name of our Lord,

A. Who made heaven and earth.

P. I confess to Almighty God, &c.

A. Almighty God be merciful to thee, and forgive thee thy sins, bring thee to life everlasting. *P.* Amen.

A. I confess to Almighty God, to the blessed Virgin Mary, to the blessed Michael the Archangel, to the blessed John the Baptist, to the holy apostles, Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault; therefore I beseech the blessed Virgin Mary, the blessed Michael the Archangel, the blessed John the Baptist, the holy apostles, Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

P. Almighty God be merciful to you, and, forgiving your sins, bring you to life everlasting. *A.* Amen.

P. Almighty and merciful God, grant us pardon, absolution, and remission of our sins. *A.* Amen.

P. Looking towards us, O God, thou wilt quicken us.

A. And thy people will rejoice in thee.

P. Lord, shew us thy mercy.

A. And grant us thy salvation.

- P.* Lord, hear my prayer.
A. And let my cry come unto thee.
P. Our Lord be with you.
A. And with thy spirit.

Let us pray.

Take from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter into thy sanctuary with a clean heart, through Christ our Lord. Amen.

Kissing the altar, he says,

We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, to forgive me all my sins. Amen.

Blessed be the Holy Trinity, and the undivided Unity of God ; we will glorify him, because he has dealt mercifully with us. (Psalm viii. 1.) O Lord, our Lord, how wonderful is thy name in the whole earth. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

- P.* Lord have mercy on us.
A. Lord have mercy on us.
P. Lord have mercy on us.
A. Christ have mercy on us.
P. Christ have mercy on us.
A. Christ have mercy on us.
P. Lord have mercy on us.
A. Lord have mercy on us.
P. Lord have mercy on us.

Glory be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee

for thy great glory. O Lord God, heavenly King, God the Father Almighty, Lord Jesus Christ, the only begotten Son, Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, hear our prayers; who sittest at the right hand of the Father, have mercy on us; because thou only art holy, thou only art our Lord, thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest, turned to the people, says,

Our Lord be with you.

A. And with thy spirit.

The Collect or Prayer.

Almighty eternal God, who hast given grace to us thy servants, in the confession of true faith, to acknowledge the glory of the eternal Trinity, and in the power of majesty to adore the Unity, we beseech thee, that by steadfastness of the same faith, we may ever be defended from all adversity, through our Lord Jesus Christ. Amen.

The Epistle, 2 Cor. xiii.

Brethren, rejoice, be perfect, exhort, be of one mind, have peace, and the God of peace and love shall be with you. The grace of our Lord Jesus Christ, and God's charity, and the communication of the Holy Ghost be with you all. Amen.

A. Thanks be to God.

The Gradual. Dan. iii.

Blessed art thou, O Lord, who beholdest the bottomless depth, and sittest above the cherubims. *V.* Blessed art thou in the firmament of heaven, and praiseworthy for ever. Hallelujah, Hallelujah. *V.* Blessed art thou, Lord God of our fathers, and praiseworthy for ever. Hallelujah.

The Prayer before the Gospel.

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal. Vouchsafe, through thy gracious mercy so to purify me, that I may worthily deliver thy gospel, through Christ our Lord. Amen.

Bless me, O Lord. Our Lord be in my heart and on my lips, that I may worthily and competently publish his gospel. Amen.

Our Lord be with you.

A. And with thy spirit.

P. The following part of the gospel, according to St. John, xv. 26.

A. Glory be to thee, O Lord.

At that time, Jesus said to his disciples, When the comforter comes, whom I will send to you from the Father, the spirit of truth who proceeds from the Father, he shall give testimony of me; because you are with me from the beginning; these things I have spoken to you that ye be not scandalised. They will cast you out of the synagogues; but the hour cometh, that every one who kills you shall think he does service to God. And these things they will do

to you, because they have not known the Father nor me ; but these things I have spoken to you, that when the hour shall come, you may remember I told you.

A. Praise be to thee, O Christ.

P. May our sins be blotted out by the words of the gospel.

The Nicene Creed.

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible ; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages ; God of God, light of light, true God of true God ; begotten, not made, consubstantial to the Father, by whom all things were made ; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man. Was crucified also for us, suffered under Pontius Pilate, and was buried ; and the third day arose again, according to the scriptures ; and ascended into heaven, sitteth at the right hand of the Father, and shall come again with glory to judge both the quick and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spoke by the prophets. And one holy, Catholic, and apostolical Church. I acknowledge one baptism for the remission of sins, and I expect the resurrection of the dead, and the life of the world to come. Amen.

Our Lord be with you.

4. And with thy spirit.

Offertory.

P. Blessed be God the Father, and the only begotten Son, as also the Holy Ghost, because he has dealt mercifully with us.

In offering the Bread, he says,

Receive, O holy Father, almighty and eternal God this unspotted host, which I thy unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences; for all here present; and for all faithful Christians, living and dead, that it may avail me and them to life everlasting. Amen.

Wine and Water put into the chalice, he says,

O God, who as a wonderful effect of thy power hast created human nature, and restored it by a greater miracle, grant us by the mystery of this wine and water, to partake of his divinity, who vouchsafed to take upon him our humanity, namely, Jesus Christ our Lord, thy Son, who being God, liveth and reigneth with thee in the unity of the Holy Ghost for ever and ever. Amen.

Offering the Chalice, he says,

We offer unto thee, O Lord, this chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty as a sweet perfume for our salvation, and for that of the whole world. Amen.

Receive us, O Lord, in the spirit of humility, and contrition of heart, and grant that the sacrifice we offer this day in thy sight may be pleasing to thee, O Lord God,

Come, thou almighty and eternal God, thou sanctifier, and bless the sacrifice prepared for the glory of thy holy name.

Washing his hands, he says, Psal. xxv. 6, &c.

I will wash my hands among the innocent, and I will surround thy altar, O Lord,

That I may hear the voice of praise, and declare all thy marvellous works.

Lord, I have loved the beauty of thy house, and place of habitation of thy glory.

O God, destroy not my soul with the impious, nor my life with men of blood.

Whose hands are full of iniquity, and their right hand loaded with gifts.

As for me I have entered in my innocence; redeem me, and have mercy on me.

My foot hath stood in the right way; in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

In the midst of the Altar he says,

Receive, O holy Trinity, this oblation, which we make in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of he ever blessed Virgin Mary, of St. John Baptist, of the holy apostles Peter and Paul, and of all thy saints, that it may be available to their honour, and our salvation; and may they, whose memory we

celebrate on earth, vouchsafe to intercede for us in heaven, through the same Christ our Lord. Amen.

Turning to the people, he says,

Pray, brethren, that my sacrifice and yours may be acceptable to God, the Father almighty.

A. Our Lord receive the sacrifice from thy hands to the praise and glory of his name, and to the benefit both of us, and of his holy Church,

The Secret.

P. Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, this host which we offer unto thee, and make us thereby a gift for ever acceptable to thee, through Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost.

The Preface.

World without end.

A. Amen.

P. Our Lord be with you.

A. And with thy spirit.

P. Lift up your hearts.

A. We lift them up to the Lord.

P. Let us give thanks to our Lord God.

A. It is meet and just so to do.

P. It is very meet and just, right, and available to salvation, that we always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God, who together with thy only begotten Son, and the Holy Ghost, art one God, one Lord, not in the singularity of one person, but in Trinity of one substance. For what we believe of thy glory, as thou

hast revealed it to us, the same we believe of thy Son, the same of the Holy Ghost, without difference of distinction; that in the confession of the true and eternal Deity, together with propriety in persons, unity also in essence, and equality in majesty be adored, which the angels and archangels praise, as also the cherubims and seraphims, who cease not to cry out daily, with one voice, saying, Holy, holy, holy, Lord God of Sabaoth, the heavens and earth are full of thy glory, Hosanna in the highest, blessed is he that comes in the name of our Lord, Hosanna in the highest.

The Canon of the Mass.

Therefore, most merciful Father, we humbly beseech thee, through thy Son Jesus Christ our Lord, to accept and bless these ✠ gifts, these ✠ presents, these holy undefiled ✠ sacrifices, which first we offer to thee for thy holy Catholic Church, that thou wouldst be pleased to grant her peace, to preserve her unity, and govern her throughout the whole world, together with thy servant, our chief pastor, *N.* and our bishop, *N.* as also all orthodox believers and observers of the catholic and apostolic faith.

A Commemoration of the Living.

Be mindful, O Lord, of thy servants, men and women, *N.* and *N.* (*here are mentioned the living, who are prayed for in particular,*) and of all here present, whose faith and devotion is known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, and for all theirs, for the redemption of their souls, -for the hope of their

salvation and safety, and pay their vows unto thee, the eternal, living, and true God.

Communicating with, and honouring the memory especially of the ever blessed Virgin Mary, Mother of our Lord God Christ Jesus, as also the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Bartholomew, Matthew, Simon, and Thadeus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Laurence, Crisogonus, John and Paul, Cosmas and Damian, and all thy saints; by whose merits and prayers, grant that we may in all things be defended by the help of thy protection, through the same Christ our Lord. Amen.

His hands spread over the Oblation, he says,

We therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, and also of thy whole family, and dispose our days in thy peace, and preserve us from eternal damnation, and rank us in the number of thy elect, through Christ our Lord. Amen.

Which oblation, we beseech thee, O God, to render in all things blessed, ✠ approved, ✠ effectual, ✠ reasonable and acceptable, that it may be made for us the body ✠ and ✠ blood of thy beloved Son our Lord Jesus Christ,

Who the day before he sutterea, took bread into his holy and venerable hands, and, his eyes lifted up towards heaven to thee, O God, his omnipotent Father, giving thanks to thee, he blessed, ✠ brake, and gave to his disciples, saying, Take and eat you all of this; for this is my body. (*Here the priest elevates the sacred host.*) In like manner, after he had supped,

taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed it, and gave to his disciples, saying, Take and drink you all of this; for this is the chalice of my blood, of the new and eternal testament, (a mystery of faith,) which shall be shed for you, and for many, to the remission of sins.

As often as you do these things, you shall do them in memory of me.

Here the Priest elevates the Chalice.

Wherefore, O Lord, we thy servants, as also thy holy people, being mindful both of the blessed passion of the same Christ, thy Son, our Lord, and of his resurrection, as also of his glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts and grants a pure ✠ host, a holy ✠ host, an immaculate ✠ host, the holy ✠ bread of eternal life, and chalice of ✠ everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert pleased graciously to accept the gifts of thy holy servant Abel, and the sacrifice of our patriarch Abraham, and the holy sacrifice, the unspotted host, which thy high priest Melchisedeck offered to thee.

Bowing down, he says,

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy angel unto thy high altar, in the presence of thy divine majesty, that as many of us as by this participation of the altar, shall take the most sacred ✠

body and ✠ blood of thy Son, may be replenished with all heavenly grace and benediction, through the same Christ our Lord. Amen.

The Commemoration for the Dead.

Be mindful also, O Lord, of thy servants, men and women, *N.* and *N.* who have gone before us with the sign of faith, and rest in the sleep of peace. (*Here are mentioned such dead as are prayed for in particular.*) To them, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, of light, and peace, through the same Christ our Lord. Amen.

Striking his breast, he says,

Likewise to us sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and society with thy holy apostles and martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cæcilia, Anastatia, and with all thy saints, into the company of whom, we humbly beseech thee, to admit us, not upon the account of our merits, but of thy liberality to pardon us, through Christ our Lord.

By whom, O Lord, thou dost ever cause ✠ sanctify ✠ quicken, ✠ bless and give us all these good things; by ✠ him, and ✠ with him, and in ✠ him, to thee, O God, the Father ✠ almighty, is due all honour and glory, in the unity of the ✠ Holy Ghost, for ever and ever. Amen.

Let us pray.

Being instructed by the wholesome precepts, and following the form of the divine institution, we presume to say,

Our Father, who art in heaven, &c.

A. But deliver us from evil. *P.* Amen.

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come, and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the holy apostles, Peter, and Paul, and Andrew, and all the saints, grant bountifully unto us peace in our days, that through the assistance of thy mercies we may be ever free from sin, and secured from all disturbances, through our same Lord Jesus Christ thy Son, who being God, liveth and reigneth with thee in the unity of the Holy Ghost, world without end.

A. Amen.

P. The peace of our Lord ✠ be always with you.

A. And with thy spirit.

*The priest putting one part of the sacred host into the chalice, says,—*May this commixtion, and consecration of the body and blood of our Lord Jesus Christ be to us that receive it, effectual to eternal life. Amen.

Striking his breast, he says,

Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, grant us peace.

O Lord Jesus Christ, who saidst to thy apostles, I leave you my peace, I give you my peace, look not on my sins, but on the faith of thy Church. Vouchsafe her such peace and union as may be agreeable to thy will, who livest and reignest for ever and ever. Amen.

O Lord Jesus Christ, Son of the living God, who, according to the will of the Father, hast by thy death given life to the world, through the operation of the Holy Ghost, deliver me by this thy most sacred body and blood, from all my iniquities, and from all evils, and make me always obedient to thy commands, and never suffer me to be separated from thee, who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

Grant, O Lord Jesus Christ, that this participation of thy body, which I unworthy presume to receive, may not turn to my judgment and condemnation, but may, through thy mercy, be available to the cure and safeguard of my soul and body; who being God, livest and reignest with God the Father in the unity of the Holy Ghost for ever and ever. Amen.

Taking in his hands the Sacred Host, he says,

Lord, I am not worthy thou shouldst enter under my roof; say but the word, and my soul shall be cured.

Lord, I am not worthy, &c. Lord, I am not worthy, &c.

May the body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Having received Christ's body, he takes the chalice, saying,

What return shall I make to our Lord for all the benefits he has afforded me? I will take the chalice of salvation, and will invoke the name of our Lord. I will invoke our Lord in praising him, and I shall be safe from my enemies.

May the blood of our Lord Jesus Christ preserve my soul to everlasting salvation. Amen.

Grant, O Lord, that what we have taken with our mouth, may be received with a pure mind, and that it may of a temporal gift become to us an eternal remedy.

May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave unto my bowels, and grant that no stain of sin may remain in me, whom thy pure and holy sacraments have fed, who livest and reignest for ever and ever. Amen.

The Post Communion.

We bless the God of heaven, and will confess unto him before the whole world, because he has done mercifully with us.

P. Our Lord be with you.

A. And with thy spirit.

Grant, O Lord our God, that the receiving this holy sacrament, and the confession of the eternal Trinity and of the indivisible Unity of the same, may avail us to salvation of body and soul, through our Lord Jesus Christ. Amen.

P. Our Lord be with you.

A. And with thy spirit.

P. Depart, Mass is done.

A. Thanks be to God.

P. Let the performance of my duty, O holy Trinity, be pleasing to thee, and grant that the sacrifice, which I have unworthily offered up in the sight of thy majesty, may be acceptable to thee, and through thy mercy be propitiatory to me, and to all those for whom I have offered it, through Christ our Lord. Amen.

The Priest then blesses the people, saying,

May Almighty God, Father, Son, and Holy Ghost, bless you. *A.* Amen.

P. Our Lord be with you.

A. And with thy spirit.

P. The beginning of the gospel according to St. John.

A. Glory be to thee, O Lord.

P. In the beginning was the word, and the word was with God, and God was the word. This was in the beginning with God; all things were made by him, and without him was made nothing which was made. In him was life, and the life was the light of men, and the light shined in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. He was for a witness to give testimony of the light, that by him all might believe. He was not the light, but to give testimony of the light. It was the true light, that enlightens every man that comes into the world. He was in the world, and the world was made by him, and the world knew him not. He came to his own,

and his own received him not ; but as many as received him, he gave them power to be made the sons of God ; to those who believe in his name, who not of blood, nor of the will of the flesh, nor of the will of men, but of God are born ; and the word was made flesh, and dwelt in us, and we saw his glory, as the glory of the only begotten Son of the Father, full of grace and truth.

A. Thanks be to God.

Of Assisting at Mass in spirit.

Those who have not opportunity to hear mass, may hear it in desire, joining their intention in spirit with all who then offer that holy sacrifice, especially on Sundays and holy days, and either reciting the usual prayers for mass, or meditating on the chief parts thereof, as follows :

At the beginning they may consider Christ coming from heaven to earth to begin his sufferings for us, which never ended till he died on the cross, and so offer themselves for God's sake to suffer what he pleases.

At the Introit, or Kyrie Eleison, they may consider the ardent desire of the holy fathers for Christ's coming to redeem man, beseeching that his coming may be to their salvation. At the Gloria in excelsis, let them rejoice and give thanks with the angels for Christ's birth.

At the Collect, Epistle, Gradual, or Tract, considering Christ's private life for thirty years in the exercise of Christian virtues, let them resolve to imitate the same for their whole life. At the Gospel they may consider Christ's preaching for our instruction,

and resolve to live according to the rules and maxims of the gospel.

At the Offertory, they may consider Christ's thirsting to eat his last supper with his apostles, and aspiring to the sacrifice of the cross; and so, making a free oblation of their heart, and all they have to God, should rejoice to be made worthy to suffer for Christ, &c.

At the Preface, they may consider Christ's entering into Jerusalem, before his passion, and till the Pax, the grievous torments he suffered after, as his bloody sweat in the garden, Judas's treachery, the injuries and false accusations against him, his whipping at a pillar, his crowning with thorns, his nailing to the cross, his death and burial; detesting all sin, the cause thereof, and beseeching God's pardon.

At the Pax, they may consider Christ rising from the dead, and giving the kiss of peace to the world; resolving to do always good for evil, by Christ's example.

At the Communion, they may consider Christ giving himself, as he did to his apostles, at his last supper; whereof they are to desire to be made partakers, always thirsting after that heavenly food.

At the Benediction, they may consider Christ blessing the spectators when he ascended to heaven; desiring to obtain his blessing to ascend to him in glory.

At the last Gospel, they may consider the preaching of the apostles, the conversion of the world, and Christ coming to judgment; beseeching that they may follow his doctrine, and find mercy with their Judge.

Another method of hearing Mass.

Those who hear mass, may say what prayers they please; at the beginning they may answer, confess, and detest their sins with the priest.

At the Introit.—Grant, Lord, that we may be truly prepared for the offering this great sacrifice to thee this day, and because our sins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

For the Collects.

Almighty and eternal God, we humbly beseech thee mercifully to give ear to the prayers of thy servant, which he offers to thee in the name of the Church, and in behalf of us thy people. Accept them to the honour of thy name, and good of our souls, and grant to us all those blessings which may any way contribute to our salvation, through our Lord Jesus Christ, &c.

O God, who never forsakest those who trust in thee, mercifully hear our prayers; and since our weakness is such, that without thee we can do nothing, grant us the daily assistance of thy grace, that in observing thy commandments, we may be acceptable to thee, through our Lord Jesus Christ, &c.

On the Festival of any Saint or Saints.

Grant, we beseech thee, almighty God, that the example of thy saints may effectually move us to reform our lives, that while we celebrate their festivals we may also imitate their actions, through our Lord Jesus Christ, &c.

At the Epistle.

Thou hast taught us, O Lord, by thy prophets and

apostles, grant that we may improve by their doctrine and example in the love of thy holy name; that we may manifest in our lives, whose disciples we are; that though we live amidst corruptions we may not follow the inclinations of flesh and blood, but having mastered all passions, may be directed by thy light, strengthened by thy grace, walk in the perfect observance of thy law, and serve thee with clean hearts.

At the Gradual.

How wonderful, O Lord, is thy name through the whole earth. I will bless our Lord at all times; His praise shall ever be in my mouth. Be thou my God and protector; in thee alone will I put my trust; let me not be confounded for ever.

At the Gospel.

Imprint, O Lord, we beseech thee, the maxims and rules of the gospel deep in our hearts, that while we profess ourselves Christians, we may not live like heathens. What will it profit me, if I know thy will and do it not? If I hear thy law and keep it not? This will be only to turn the food of my life into poison, and make the way to happiness the increase of my damnation. Deliver me, O God, from this error, and at present so perfectly possess my soul, that, my rebellious appetites being over-ruled by thy grace, I may henceforth live in the denial of myself, and like thy true servant only hear and follow thee.

At the Secret.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants are

making to thee, that as we offer it to the honour of thy name, so it may be to us here a means of obtaining thy grace, and in the next world everlasting happiness.

Accept, O Lord, we beseech thee, both our offering and prayers, and by this holy sacrifice work such a change in our hearts, that, our affections being taken off the things of this world, our desires may be wholly fixed on heaven.

On the Festival of a Saint.

Sanctify, O Lord, we beseech thee, these gifts which we offer to thee in this solemnity of thy holy servant, and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honour, through our Lord Jesus Christ, &c.

Read the Prayers upon Christ's Sufferings, page 365.

At the Memento for the Living.

Be mindful, O Lord, of my parents, brethren, kins-folks, benefactors spiritual and temporal, and of all who have recommended themselves to my prayers ; of my enemies, for their pardon ; of Jews, Turks, Heretics, and of all out of the Church, for their conversion ; of all whom I have ever injured, or scandalised ; of prelates, pastors, priests ; of all in any spiritual or temporal necessity, and of the whole church ; finally, of all for whom I used or ought to pray, and of all for whom thou, O God, wouldst have me to pray, &c.

At the Elevation.

I adore thee, O sweet Jesus, with all the powers of

my soul. Lord, who hast given thyself entire for us, grant we may become entirely thine.

Hail, O true body born of the Virgin Mary, which truly suffered, and was really offered on the cross for man, and from whose side flowed water and blood; vouchsafe I may receive thy body at the hour of my death. O most merciful Jesus, Son of the living God, have mercy on me.

At the Elevation of the Chalice.

Hail most precious blood, flowing from the side of my Lord Jesus Christ; wash away the foul and sinful stains of all my past and present offences; cleanse, sanctify, and prepare my soul for thy eternal bliss. Amen.

At the Memento for the Dead.

Be mindful, O Lord, of all the souls that suffer in purgatory, of my parents, brethren, sisters, kinsfolks, friends, benefactors, and of all recommended to my prayers; of those who have none to pray for them; in fine, of all for whom I ought, or thou wouldst have me pray, that being delivered from their pains, they may rejoice with thee, O God, for ever.

At the Post Communion.

We give thee thanks, O God, for thy mercy in admitting us to have a part in offering this sacrifice to thy holy name; accept it now to thy glory, and be ever mindful of our weakness.

Sanctify us, O Lord, we beseech thee, by the powerful effects of these divine mysteries; may we be cleansed by them from all sins, delivered from all adversities, and confirmed in thy grace for ever.

On the Festival of a Saint.

Hear us, O merciful Lord, and by the intercession of this thy servant *N.* may the effects of these thy blessings ever appear in our lives, that while we celebrate his memory, we may be in hopes of partaking of his reward.

A Prayer to all the blessed in Heaven.

O all ye holy and elect of God, for whom he has prepared an eternal kingdom, I beseech you by that charity, wherewith he loved you, to have pity on me, a miserable sinner, and obtain that I may be reconciled to my Creator, before I am taken out of this world by death.

O all ye saints of heaven, pray for me, that I may by your prayers obtain of almighty God perfect compunction of heart for my sinful life, a clear and quiet conscience at my death, and then for ever the joys of never-ending felicity, through Jesus Christ our Lord. Amen.

DEVOTIONS FOR CONFESSION.

For Instructions, see page 231, &c.

I acknowledge, O God, the greatness of thy mercy in calling me to return from my evil ways, and to accept of that happiness which has been purchased for me by the blood of my Redeemer, Jesus Christ. This thy wonderful goodness appears in the offer thou makest to all sinners, of receiving them into thy favour, notwithstanding all their past unworthinesses, if they shall forsake their evil ways, repent from their heart of their iniquities, and be sincerely converted

to thee. From this, thy wonderful offer of mercy, arises my hopes of being rescued from the punishment due to my sins, and coming to the possession of thee, my God, by a true repentance, wherewith I beseech thy mercy to touch my heart, and bring me entirely to thee, by means of thy holy sacrament of penance, which thou hast mercifully instituted for the pardon of our sins. May thy grace assist me for the perfect performance of this great duty, whereto thy mercy invites me: "Come to me all that labour, and are burdened, and I will refresh you," Matt. xi. 28.

Wherefore, in the first place, I beseech thee to open my understanding, that I may have a true knowledge of all my sins by which I have offended thy divine majesty, and that no sort of passion may put any disguise upon them. Remove from me all sloth, all solicitude, or whatever may obstruct a serious and diligent examination of my conscience and a due preparation for confessing all my sins in the bitterness of my soul.

Next I beseech thee, O God, to give me an humble and contrite heart for all my offences, such as may effectually work in me an entire change of whatever is displeasing to thee, and make me solicitous to overcome all evils, and contrive all ways, whereby I may probably be secured against falling into them again. Alas! my frequent relapses, my passion not yet subdued, the evil customs in which I still go on, the love of the world, of pleasures and vanity, which so much prevail in my heart, the great sloth, and wilful neglects, to which I am every day subject, make me think that I have not taken necessary care to reform my life, and that all my former repentance

has been insincere. Lord, suffer me not to go on in my sins, when I undertake to repent of them, but let such a real abhorrence of my offences possess my heart, that I may hate them, as things most hateful to thee, and fly them as from the enemies of my soul, and the contrivers of my damnation.

Let the power of thy grace always carry me on in the ways of sincere repentance, and when in confession of my sins I flee to thee for mercy, make me then sensible that it is my indispensable duty to use my best endeavours for avoiding all sin. Let it be then my great solicitude, as now it is, to consider how I may avoid those in particular to which I am most subject; let me be ever convinced that I cannot be sincere in my desires and purposes of avoiding sin, if I do not avoid the occasions of sin; let me remember that all is to be given for heaven, and that if there be any thing I cannot forsake, for becoming faithful to thee, it is an evident proof that my humility, confession, and repentance are all deceit. For how can there be sincerity in my pretending to amend, when I see where all my misfortune lies, and will not take the pains to remove it? How can I with truth say that I love God, and will be faithful to his commands, if there be any thing so pleasing to me, that I will not renounce it, or not take pains to overcome it, though I see that it is almost daily the occasion of my offending God? This is too true, O God; wherefore, I beseech thee, let neither custom, nor the authority of others, nor the love of the world, or self, nor any other passion deceive me, either by concealing my duty, or by finding reasons for dispensing with me in it; but give me grace not only truly to

know, but to do what thou requirest of me for pardon of all my sins, and a true amendment of my life.

I am truly sensible, O God, that I have many ways offended thy divine Majesty, and provoked thy wrath by my sins, and if I obtain not pardon, I shall be cast out of thy sight for ever. I desire therefore at present to call to mind all the sins whereby I have displeased thee, that I may with true repentance confess them, and so return to thy favour. Give me, therefore, I beseech thee, grace whereby I may discover all my imperfections, see all my failings, and confess them with a true sorrow, and resolution never more to offend thee.

As thou hast, O merciful Lord, out of thy infinite love and goodness to mankind, ordained in thy Church, the sacrament of penance and reconciliation for a sovereign remedy and means to heal our spiritual wounds, and free us from the sins committed after baptism, assist me now with thy grace to have recourse thereunto with all due dispositions : reduce into my mind all my sins ; give me perfect contrition, and hearty sorrow for them, and courage to entirely confess them, with a firm and constant resolution to amend my life, as I heartily desire for the honour of thy holy name, and salvation of my soul.

Dear Jesus, help me to recal into my mind the sins and wickednesses whereby I have offended thee, and let neither fear nor shame hinder me from entirely confessing them, as I desire and purpose by thy grace to do, with that sincerity, as if I were at the point of death, to appear and give an account to thee.

“ If we shall say that we have no sin, we deceive ourselves, and truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity,” 1 John i. 8, &c., which I firmly believe, and earnestly crave the benefit thereof, through the merits, death, and passion of my dearest Saviour, who shed his blood for me.

A Table of Sins, which may be a help in the examination of conscience before Confession.

Sins against the First Commandment.

After come to the use of reason, how long to have neglected to learn and understand the articles of faith, the manner of rightly praying, the ten commandments, or precepts of the church, the sacraments, and their requisites, and the meaning of all such things as all Christians are bound to know; to have been, or had a will to be a Heretic; to disbelieve, stagger, or doubt in any matter of faith; to have delayed to embrace the true faith for human respects, interest, favour, &c.; to defend, or thought to do any thing contrary to faith; to favour heresy; join with wicked men in supporting or approving what they do or say; to keep or read their books, either with pleasure or danger; to hear, or desire to hear, heretic service, sermons, &c.; to dispute rashly against faith, or question the Church's power in instituting fasts, holy days, laws, &c.; to give any exterior sign of approving infidelity, heresy, &c.; not to defend the Catholic cause out of cowardice, tepidity, negligence, &c., when bound in respect of God's honour

or neighbour's good ; to mock at matters of faith, at the ceremonies of the Church, at processions, or holy things ; to use the words of scripture in wicked or profane senses, or to have designed so to do ; to omit, or thought to omit, any Christian duty out of shame, fear of some temporal damage, &c. or to conceal your being a Catholic when bound to profess it ; to be negligent in resisting all temptations of sins, or in instructing those under your charge in things necessary to salvation ; to make use of magic spells, witchcrafts, enchantments, &c. ; to consult such persons, to give credit to their sciences, books, sayings, &c., for knowing things past, present, or to come, which are hid from us, or have intended so to do ; to receive characters, give charms, powders, potions, &c., or to have intended so to do for evil ends ; to use, or desire superstitious prayers, words, figures, ceremonies, against the sense, intention, and law of the Church, for procuring health ; to wear, will, or council others to wear, certain papers, or superstitious scrolls about you, for the cure of some disease, wound, sore, &c. ; to calculate, or wish your nativity calculated, or seek to know your fortune by superstitious means ; to give credit to dreams, fancies, the crossing your way by such or such creatures, by singing or flight of such or such birds ; to tempt God by presuming too much on his mercy, taking hence an occasion to sin more freely ; to defer your conversion, amendment of life and manners upon this presumption ; to willingly consent to some thought of disdain, and murmuring against God for sending afflictions, losses, crosses, &c. for hindering the execution of your passions, for forbidding such pleasures, &c. ; in

troubles and adversities not to have had trust in God as you ought, but to have put too much trust in creatures, or in favours, helps, &c. of the world ; to despair of God's mercy, or have no hope in God for obtaining pardon and amendment of life ; to prosecute, injure, scorn, deride, &c. devout or religious persons, and to undervalue their ways and exercises of piety ; to have totally neglected all prayers and thoughts of God morning and evening, or occasioned others so to do ; to have exposed yourself to danger of mortal sin, or have delighted in sins formerly committed ; to have been negligent in endeavouring to get the true love of God, or in thanking him, as it is meet, for all his benefits ; to have done your works more for some worldly respect than for God's love ; to dissuade any one from a virtuous action ; to offend God, or cause another so to do for fear of displeasing men, or being jeered or slighted ; not to make your salvation your principal care, but to seek more the pleasures and vanities of this world ; not to remove from yourself and others the occasion of sin.

Sins against the Second Commandment.

To swear vainly, unnecessarily, or out of custom ; whether true or false ? What oaths ? If false, whether in jest or earnest ? Whether to any one's prejudice ? What prejudice ? To swear to do what you intend not. Whether you performed your lawful oaths ; if not, what prejudice thereby ? To be perjured, or swear falsely in judgment, or cause others so to do, or being juridically asked, to answer falsely, or contrary to the question. What damage thereupon ? To swear

by way of imprecation or cursing, as the devil take him, ye, or me ; God damn, confound, rot, &c. him, them, &c. To swear you will commit a sin, whether venial, or mortal, (to do which, for your oath's sake, is a double crime); to break your lawful oaths, or to cause others so to do. What prejudice thence ? To delight to hear others swear, curse, blaspheme, or to provoke them thereto ; not to reprehend swearers, blasphemers, &c. when you ought, and might. To discover what you swore to conceal. What prejudice thereby ? To blaspheme against God or his saints in your heart, or by words or actions, or to be pleased at others so doing ; to call the devil to your help ; not to perform your vows ; how long since made ? To omit that into which your vows were changed ; to make a vow, and not intend to perform it ; to vow to do some evil, or for some evil end, or omit to do some good ; to deride religious vows ; to dissuade, or hinder others from keeping their lawful vows.

Sins against the Third Commandment.

To do, or cause to be done, some servile work, without urgent necessity ; to spend a considerable part of holy days in servile or temporal affairs, as merchants, advocates, solicitors do, &c. ; to omit, or cause others to omit, or not to cause those under your care to hear mass ; to be at mass without devotion, attention, respect, &c. ; to spend Sundays and holy days idly, in drinking, sporting, dancing, &c., or not to cause those under you to spend a considerable part of those days in reading, praying, or some spiritual work.

Sins against the Fourth Commandment.

Not to love, honour, obey, &c. your parents ; to hate and despise them in your heart and actions ; to wish or contrive their death, or some other misfortune ; to forsake them in their necessities ; to slight their reprehensions ; to resist their corrections ; to murmur, deride, mock, or disquiet them, or cause others to vex or put them into passion, or speak ill of them ; to be ashamed of them because poor ; to neglect to pray for them, assist and comfort them as you can ; to marry, or intend to marry, without their consent ; not to perform their last will ; to be aversed against your brothers, sisters, kinsfolks, &c. ; to sow discord among them ; not to respect, honour, and obey your spiritual and temporal superiors, to speak ill of them, &c. ; to affront, abuse, or censure them ; to cheat them, &c. Let parents and all superiors reflect how they perform their duties to their children, servants, subjects, in correcting, instructing, and providing for their spiritual and temporal necessities. Let godfathers and godmothers examine how they have discharged themselves. Let servants examine if they sin by disobeying their masters ; by failing in trust, or diligence that is required at their hands ; by neglecting their master's just interest ; by letting their master suffer in any kind through their neglect, dishonesty, sloth, &c. ; by obeying them in unlawful things, or by swearing, stealing, &c. Let husband and wife examine whether they live in mutual love, fidelity, peace, &c., without jealousies, quarrels, abuses, &c.

Sins against the Fifth Commandment.

To hate with desire of revenge; to wish your neighbour's death, damnation, or any damage; to curse him, whether with desire the effect may follow; to kill, or concur to kill any, by what means, whether by witchcraft or otherwise; to strike or hurt any one, how, and what damage; to cause a woman with child to miscarry, or concur to the destruction of the child before or after its birth; to cause duels, or not to hinder them when you can; to refuse common signs of friendship to any out of hatred or aversion; to refuse reconciliation with your enemies, or not to accept or make satisfaction for the injury done; not to give alms to the poor in great necessity, or hinder others; to provoke others to anger by ill language; to flatter others in what is ill; not to correct your children or others when you may thereby prevent their sin; to omit instructing those under your charge in things necessary to salvation; to give ill example to children or others; to command children or others to do what is a mortal sin, or not hinder them when you can; to strike them outrageously, or not correct them discreetly; to be so passionate as to strike yourself, tear your hair, &c.; to rejoice at any evil or misfortune of your neighbour; to be sorry at his prosperity; to sow dissension among others; to desire your own or neighbour's death; to assist, protect, or advise murderers; to strike any in the church; to draw blood there; to curse any, quick or dead.

Sins against the Sixth Commandment.

To willingly hear immodest words, discourses, songs, &c. ; to take pleasure therein ; not to hinder, or discourage such when you may ; to be willing to be among such, &c. ; to look on immodest objects as on one's own or others' nakedness, whether on the same or different sex, on dishonest, filthy, or brutish actions, gestures, postures, figures, pictures, &c. ; to read, or cause others to read, dishonest books, pamphlets, ballads, or to keep, learn, and not to suppress the same when you may ; to speak immodest words, or such as, bearing a double sense, are apt to create in others impure thoughts ; to relate wanton stories, or wicked actions of one's self or others ; to sing or recite unchaste songs, immodest verses, &c. ; to solicit others to any sort of impurity ; to touch yourself or others immodestly ; to entertain willingly, and with delight, impure thoughts ; to desire to commit the sins thought on, or resolve to commit them ; to use immodest actions ; to cause pollution in yourself or others ; to commit the sin of dishonesty, whether effected by soliciting, seducing with promises, or by force, whether it be fornication, adultery, incest, &c. ; to use unchaste actions with brutes, or touches, or to delight in seeing such in copulation, &c. Where note, that all unchaste thoughts, desires, looks, touches are to be confessed with reference to the circumstances of the party they tended to or were about, as whether single, married, or akin, &c.

Sins against the Seventh Commandment.

To take another's goods, whether privately, or by force; of what value, how oft, from whom, whether out of a holy place? To steal deer, pigeons, or to fish in places not allowed, &c.; to endamage any; to keep what is another's against his will; to refuse restitution; to deceive in buying, selling, borrowing, &c.; to buy goods you think stolen, or of such as cannot sell; to make unlawful contracts in point of usury; to neglect paying debts, wages, &c.; to rob the king of his taxes, and customs; to begin unjust suits; to put off false or uncurrent money; to use false weights, measures, &c.; to make false, unjust, or deceitful contracts, instruments, writings, &c.; to continue to get things without regard to honesty; to give sentence for favour, gain, &c.; to pursue a cause after you know it unjust; to harbour thieves, or receive stolen goods; not to restore things to known owners; to cheat at play with ignorant people; to lose, or spend extravagantly, above your condition, in playing, diet, taverns, clothes, furniture, &c.; to sell tainted, or mixed goods, for sound. In the hired, to neglect their time, work, care, trust, &c.; to concur any way to another's damage; to incur simony; to wrong in tithes; to desire another's goods, loss, damage, &c.

Sins against the Eighth Commandment.

To witness what is false, or defend a false accusation, as lawyers, solicitors, &c.; or to condemn the innocent, or acquit the guilty, as judges, arbitrators, &c.

What prejudice? To hire or procure false witnesses; to detract from another's honour, fame, &c., by charging a falsehood on the person, or by reporting for truth what is only doubtful, or revealing something yet secret and unknown, which is prejudicial, though true; to hearken to detractors, encourage them, or give occasion thereto; to rejoice to hear one ill spoken of; to tell lies, by speaking a thing which we judge to be otherwise than we say. What prejudice? To make libels, satirical songs, defaming letters, or to concur in such; to judge rashly of others, or suspect without grounds; to interpret another's actions, or words, to an ill sense; to disclose secrets. What prejudice? To break your lawful promise; to brag of your sin committed with another; to publish another's private sin; to dissemble, and play the hypocrite, which is lying by actions; to offend any by injurious words.

Sins against the Ninth and Tenth Commandments are,

Unlawful desires of impurity and theft, which are comprehended amongst the sins mentioned in the sixth and seventh Commandments.

They sin against the precepts of the Church, who on Sundays and holy days hear not, when they can, an entire mass: who fast not on days commanded, or draw others to break their fast; who murmur at fasting days, or deride those who observe the same; who omit to confess once a year, or without due dispensations, who perform not their enjoined penance, or seek some ignorant person to confess to; who omit to communicate worthily about Easter; who defraud,

or hinder their pastors of their dues, or neglect to assist them in their wants; who solemnize marriage within the times or degrees forbid.

The Seven Deadly Sins.

They sin by pride who publish their good actions out of vanity, or do them for some human praise or self-end; who seek ambitiously men's esteem, honour, dignities, &c., doing to that end what they ought not; who seek, or undertake any charge above their capacity, out of too much presumption and self-esteem; who play the hypocrite to gain esteem; who are self-willed, self-conceited, stubborn, refractory, &c.; who scorn or condemn others; who value themselves above desert; will not submit and obey superiors, but blame them, &c.; who will not acknowledge their fault, but allege false excuses and unjust reasons; who vainly boast of what they have not; who for esteem, or speeches of men, do what they should not, or omit what they should do, as the frequenting the sacraments, conversing with some good people, &c.; who stubbornly impugn the truth, or defend some error against their conscience; who, above their condition, seek attendants, apparel, furniture, diet, &c.

The sins of covetousness, luxury, and sloth, may be seen in the first, sixth, and seventh Commandments.

They are guilty of gluttony who eat and drink more than nature, or necessity requires; who eat forbidden meats, or out of time; who seek to pamper their tastes and appetites; who suffer their minds to

run inordinately on eating and drinking ; who eat and drink so much as prejudices their health, or causes vomiting, or hinders the performance of their office, duties, &c. ; who by drinking lose the right use of their senses, reason, memory, &c. for a time. What scandal ? Who press drink upon others, or desire to see or make them drunk.

They are guilty of envy who are troubled at the good success of their neighbour ; who rejoice at the miseries, crosses, &c. of others ; who are pleased to hear others blamed, reprehended, disgraced, &c. ; who hinder their spiritual or temporal advancement ; who wish evil to them, &c.

They are guilty of anger who will not endure any thing contrary to their inclinations ; who follow wrath against those who give them trouble ; who quarrel, give injurious language, swear, curse, threaten, &c. for anger ; who seek or desire revenge, and punish, or seek to punish the offenders, not according to justice, but out of spleen, malice, &c. above the fault ; who strive not to subdue their passions ; who refuse to pardon injuries, or be reconciled to such as they have had fallings out with, &c.

They are accessory to another's sin, who do an ill action in the presence of others, and more especially if they do it to draw others to sin ; who compel others to evil, command, or counsel the same ; who contribute by their purse, or otherwise, to bring others to evil ; who harbour or conceal bad people, that they may not be discovered or punished ; who partake in the evil, or profit thereof ; who hinder not the evil when they can ; who approve and praise the evil-doers ; who brag of sins they have committed, or

of such as they never did ; who sow discord among others ; who have omitted to instruct, correct, or punish when necessity requires, or neglect to acquaint superiors, masters, &c. who are to do the same.

Every one is to examine the particular transgressions in his state and calling, and accordingly to confess them.

Aggravating circumstances, and such as change the nature of the sin, are to be confessed ; as the place, whether sacred or profane ; the time, whether Sunday or holy day ; the person, whether religious, secular, married, single, relation, virgin, &c. ; the condition, whether superior, equal, or inferior ; the companions, whether one or more, parents or others ; the end, or with what intention you acted, &c.

After due examination of conscience, the penitent having detested all the sins of his whole life, begged God's pardon, and firmly proposed to amend his life, and never mortally to offend God again, may say the following

Prayers before Confession.

O Lord Jesus Christ, who camest to call sinners to repentance, grant me thy grace that I may always repent of my sins, that I may never be tired, nor discouraged by difficulties ; that I may with constancy go on steadily amidst the assaults of the devil, the world, and my own corruption, all united in one interest against me ; that with perseverance I may pursue my cause, whatever I am to suffer in it. Although I am to separate from what most pleases

me, quit the best conveniences of life, lose interest and friends, and retire from all that is delightful to me; although I am to suffer the severest contradictions of nature, and by violence break all ill customs, yet, O Lord, may I still hold on true to my undertaking, and think all to be gain, so I can but recover from that unhappiness which has been the effect of my sins.

Thou hast given me light, O Lord, to see my sins and sinful ways, whereby I have offended thy divine goodness; now give me, I beseech thee with all the earnestness of my soul, the spirit of a true penitent, that by contrition, confession, and satisfaction, I may obtain thy grace, and be truly united to thee.

I being the man represented by the leper, Matt. viii. behold, as such I come and adore thee, saying with a firm belief, Lord, if thou wilt thou canst make me clean. Cleanse me then, O Jesus, from the leprosy of sin, designing, as thou commandest, to go and shew myself to the priest, to confess to him all my sins in the spirit of penance, in the bitterness of my soul. I cannot otherwise fulfil thy commands, nor hope for pardon from thee, who absolvest whom thy priest absolves, if rightly disposed, according to the power and promise given for the comfort and hope of sinners. Dispose me then, O Lord, to do worthy fruits of penance, and admit me to thy favour by the merits of thy bitter passion.

Let neither fear nor shame suggested by the devil, nor any thing whatever, hinder me from entirely confessing, as thou commandest, all my grievous offences, how shameful, how great, how numerous soever; it is an easy punishment, in respect of eternal flames,

which all must deservingly suffer, who refuse to confess their sins as thou requirest. That criminal, who is assured of pardon for confessing his crime, deserves to suffer if he refuses, and much more we, when thou, O God of truth, assurest us, "Whose sins ye shall forgive, they are forgiven. If we confess our sins, he is faithful and just to forgive us our sins; wherefore I will arise and go to my father, and say to him, Father, I have sinned against heaven and before thee; I am not worthy to be called thy son." I here confess, with tears of repentance, to have been the prodigal child, and now returning to thee, O Father of mercies, will hope for thy pardon, according to thy word. Lord, make me truly penitent, and confess my sins. "Enter not, O Lord, into judgment with thy servant, for in thy sight no one living shall be justified." Jesus, have mercy on me, whom thou hast redeemed with thy precious blood. Jesus, son of David, have mercy on me. Thou who shewedst thy mercy to the woman of Canaan, and to Mary Magdalen; who forgavest the publican and penitent thief, forgive me, a wretched sinner.

Have pity on me, O God, and let me partake of the effects of thy great mercy. I acknowledge my great ingratitude for having so often offended thee, who art goodness itself; who hast made me to thine image and likeness; who having redeemed me at the price of the blood of thy only Son, art to be my judge; and yet whose favours, graces, and gifts, with those of the Holy Ghost, I have so often abused, by preferring myself, my passions, my sinful ways before my duty and thy commands. I condemn myself with the publican, and with him cry to thee: O God, be merciful to me a sinner; receive me again to thy

friendship, and cast me not off for my offences. Give me a fountain of tears to wash away my iniquities, and an humble and contrite heart, which thou wilt not despise ; soften my hardened breast, enflame my frozen heart, and give me new heat, new vigour, new strength, against all my wickednesses, that now, detesting from my heart all my past evils, I may henceforward forsake them, master all my passions, reform all my ill customs, and by a true change of life be entirely united to thee, and by thee live for ever.

To thee, O merciful Jesus, in the bitterness of my soul I come, beseeching thee to have compassion on me, and deliver me from my sins. Despise not, O God, the cries of this lost sheep ; reject not the sighs of this prodigal child, who desires now to return home to thee, and be received again into the number of thy servants. I am sorry for all the sins I have committed against thee. I detest them all here in thy presence, because I love thee above all things, and honour thee as my God, worthy of infinite love ; and for this reason I now firmly purpose to suffer all evils, and even death itself, rather than wilfully consent to sin. I resolve to make an exact confession of all my offences, faithfully to discharge whatever shall be enjoined for my punishment and amendment, and carefully to avoid all occasions of sin. And if any thing be wanting of true contrition in this my sorrow, may thy sacred passion, O blessed Jesus, thy precious blood, and infinite merits supply all the defects of my weakness ; for it is in thy death I put all my trust ; through thee I firmly hope to obtain pardon of all my sins, and grace to overcome my vicious customs, and persevere to the end in

these good resolutions I have here made before thee. As therefore it is by thee I come to the knowledge of my misery, so by thee my good purposes and sorrow must be perfected. May the fire of divine love now inflame my soul, and consume in me whatever is here displeasing to thy infinite goodness. Sanctify my heart, purify my affections and desires, that dying to myself I may ever live to thee, and depart at length in thy peace. Amen.

Make an act of contrition, as in page 309, &c.

Acts of Love of God, &c. as in page 369, &c.

Prayers after Confession.

I return thee, O loving Father, all the thanks I am capable of, for that thou hast admitted me to the sacrament of penance, and given me grace to confess my sins. May my repentance be like that of David and Peter, that, my offences being now remitted, I may hereafter continue faithful in thy service. May I ever weep and lament for my sins, and persevere in doing worthy fruits of penance. Give me, I beseech thee, a sincere will to accept with all patience and resignation whatever crosses, losses, or sufferings thou shalt please to send, or permit to befall me, for satisfaction of my sins; and enable me to do thy will in all things, while I live. Perfect the work thou hast begun in me, and grant that whatever now has been defective in this, or any other of my confessions, may be supplied by thy goodness and mercy. May I from day to day increase in virtue, and never more be carried away with the follies of this life, nor experience my own weakness in my wonted relapses.

Break thou all my passions, rule my affections, direct my desires, and strengthen all my good endeavours, that I may never for the future offend thee.

Grant me grace, O Lord, to live more carefully, and diligently hereafter, and to abstain from my former follies, which I utterly detest, firmly proposing, through thy grace, never more to offend in them. Especially, most merciful Saviour, enable me to withstand those temptations with which I am most infested, and to avoid all the occasions of offending thee for the future.

The just man falls seven times a-day. How much more reason have I then to fear that I shall not be true to my resolutions, having through my frailty and vicious customs, increased the weakness and blindness in which I was born. Yet, Lord, I hope through thy grace, and firmly purpose never to consent to any mortal sin whilst I live. As for venial sins, I resolve to strive against them, and hope to amend them. For this end grant me thy grace, sweet Jesus, to be exact in examining my conscience every night as I am directed, and every morning happily to begin the day by offering to thee the first-fruits of all my actions, that the rest of it may be ever employed to thy glory, and the salvation of my soul.

For Communion, see Instructions, page 189, &c.

The ends for which one communicates are, to be united with Christ; to obtain his grace to master such failings, to resist such temptations, to advance in such virtues; to renew the memory of Christ's passion, and thank him for our redemption and all his

blessings. "Who eats my flesh and drinks my blood, abides in me, and I in him," John vi. 57.

"As often as you shall eat this bread and drink this chalice, you shall shew the death of our Lord till he come."

"Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, he shall be guilty of the body and blood of our Lord."

"Let a man try himself, and so let him eat of this bread, and drink of this chalice; for he that eats and drinks unworthily, he shall be guilty of the body and blood of our Lord," 1 Cor. xi.

Acts and Prayers before Communion.

An Act of Faith.

My Saviour, Jesus Christ, I firmly believe thou art really present in the blessed sacrament; I believe that it contains thy body and blood, accompanied with thy soul and divinity; I acknowledge these truths, I believe these wonders, I adore thy power which hath wrought them; I praise thy infinite goodness that hath prepared them for me, and with David I say, from the bottom of my heart, I will praise thee, my God, with my whole heart, and I will recount all thy admirable works; I will rejoice in thee, and bless thy holy name. In this faith, and in this acknowledgment I will make bold to approach to this adorable banquet, where thou bestowest on me this divine food of thy body and blood, that thou mayest fill me with thyself and thy holy spirit. O Jesus, grant that I may approach to thee with that true sense of reverence and humility as is due to thy

infinite majesty, with a pure heart, a clear conscience, and with a true and sincere faith. Pardon all my sins, which have rendered me most unworthy to approach to thee. I detest them from the bottom of my heart, because they are displeasing to thee. I renounce them all, and promise to be faithful to thee. Go on then my soul, raise thyself up to go and receive thy God, and with him to receive all the favours he hath prepared for thee in this divine sacrament.

An Act of Hope.

In thee, sweet Jesus, I place all my hope, and come to thee as my only physician and most powerful advocate; heal then my infirm soul, as my physician; and as my most merciful advocate, deliver me from the sentence of sin and death. Have pity on me, dear Jesus, and save me, for thou forsakest none that hope in thee.

An Act of Love. See page 369, &c.

As it was, dear Jesus, a wonderful effect of thy goodness so to humble thyself for our redemption as to take upon thee the infirmities of our nature, so it was an infinite excess of thy love, before thou sufferedst to leave us thy body and blood for the food and nourishment of our souls, that so as thou didst unite to thyself our humanity, we might be here partakers of thy divinity. For this, thy infinite love to us, I desire to love thee, my Jesus, who art my only comfort in this place of banishment, the only hope of my infirm soul, and above all the happiness I can enjoy in this life. I love thee with all my heart, with

all my soul, and with all my strength, and wish that as every moment my life advances, so I may advance in the love I have for thee. This it is I desire with all the affections and powers of my soul, that as all is due, all may be returned to thee for this divine food, which is our refreshment, support, strength, armour, and defence in all our miseries. That this my love may never cease, enflame my heart with the fire of heaven, and there may it ever burn till, nature and corruption being weakened and consumed, I may be at length transformed into thee, and rest for ever in thee.

O ocean of sweetness and divine love, make haste and give thyself to me, that I may worthily give myself back again to thee. Let me now forget all earthly things, that I may attend to thee, and rest in thee, my soul's supreme delight and consolation. Let me ever prefer thee, my God, before all the creatures of the world, and for the love of thee let me renounce all things of a transitory delight. O the only and true joy of my soul, feed me, O Lord, at the sacred table of thy divinity. This only thing I beg, that a most ardent and vehement love may penetrate my soul, and so replenish it that it may be totally changed into thee. O most sweet Redeemer, grant that with the love of thee I may be all on fire, and that that fire of divine love may wholly consume sin in me, that so I may live in the sweet fruition of thee, my God, in whose love and praise let me live for ever. Amen.

As the tired hart pants after the fountains of water, so does my soul after thee, my Saviour; it longs to come and drink of those fountains which thy love has

opened for my comfort and relief. Tired, therefore, with my own evil ways, I now return hungry and thirsty ; I cry aloud after thee, have mercy on me, O Son of God, and give me to taste of thy banquet, that my soul may be refreshed. O that I had the affections of the blessed spirits above, that my soul might truly thirst after thee, the fountain of life, of celestial happiness. May my soul always hunger after thee, the bread of angels, the food of blessed souls, that all that is within me may be constantly delighted with the taste of thy sweetness. May I never desire any thing out of thee ; may all other things seem contemptible and nothing without thee, my God, my delight, and the only centre of my heart. Come thou my soul, to the table of thy Lord. Taste and see how sweet the Lord is, who invites thee to eat of the bread of life ; but remember, who comes unworthily, eats and drinks damnation to himself, not judging the body of our Lord. Come thou as invited with the nuptial garment, lest for want thereof thou be cast into utter darkness. Come with a profound reverence, come with an humble confidence, not in thy own, but Christ's merits. Take shelter under his wings, hide thyself in his blessed wounds, and there, though thy sins cry out for justice, his precious blood will cry much louder for mercy, if thou be truly penitent, if thou sincerely love him, and wilt give thyself entirely to him, as he is willing to give himself entirely to thee.

Lord, since thou offerest thyself to me for the food of my soul, it is but just I make a full surrender of all I possess to thee, that now being wholly thine, I may no longer have a part in myself, but wholly

hereafter live to thee. Thou art my love and my joy, thou art my God and my all; thou art my lot, and my inheritance; and it is thou alone canst restore my inheritance to me.

What shall I return to our Lord for all he has bestowed on me? I will take the chalice of salvation, and will invoke the name of our Lord. May he pardon all my sins, and make me worthy to approach to his heavenly banquet; whereunto I go, as one sick, to the physician of life; as one unclean, to the fountain of mercy; as one blind, to the light of eternal glory; as one poor and distressed, to the Lord of heaven and earth. Lord, I beseech thee, in the excess of thy infinite bounty, that thou wouldst vouchsafe to heal my infirmities, wash away all that defiles me, remove all my blindness, relieve all my necessities, and clothe me with thy grace, that I may receive the bread of angels, King of kings, Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, as may be for my soul's salvation, and so unite me to thee here, that after this life I may enjoy thee for ever in the life to come.

Lord, I am not worthy thou shouldst enter under my roof; but only say the word. and my soul shall be healed.

Such is my unworthiness, O Lord, that I am confounded within myself to consider, that having so often received this divine food, I am yet so frail and miserable, still wandering amidst vanity and folly, and rather fond of the empty satisfaction of creatures than of thee, my only happiness. I have often resolved to amend, and as often pretended to make a

new covenant, receiving thy blessed body as the pledge of my engagement; and yet where am I still but in the midst of sin and vice, with my senses disordered, my tongue ungoverned, my affections depraved. O Lord, disengage at present my heart from all that distracts me in my duty, and divides me from thee. May my soul now no more relish any other sweetness but of thy presence; and may this reception of thy precious body and blood, which I now design, though unworthy to receive, be the forgiveness of my sins, a full discharge from the guilt of all my crimes, victory over all ill thoughts, the beginning of a new life, the seed of good works, and a sure protection of soul and body against all the snares of my enemy. Amen. See page 388.

After Communion.

I give thee thanks, eternal Father, for that of thy pure mercy, without any desert of mine, thou hast been pleased to feed my soul with the body and blood of thy only Son our Lord Jesus Christ; and I beseech thee, that this holy communion may not be to my condemnation, but an effectual remission of all my sins. May it strengthen my faith, encourage me in all that is good, deliver me from my vicious customs, subdue all concupiscences, perfect me in charity and patience, in humility and obedience, and in all other virtues. May it secure me against all the snares of my enemies, visible and invisible, unite me closely to thee, and bring me to enjoy thee for ever.

Wound now, dear Jesus, my heart, and all that is within me, with thy love and perfect charity, that

my soul may languish, and melt away with the desire of thee; may all my affections be fixed on thee, the eternal God; may my thoughts be ever tending to thee, and my soul long to be dissolved, and be with thee; may all my words and actions be to the praise and glory of thy holy name, and I ever so entirely thine, that nothing henceforward shall be able to separate me from thee, my chiefest and only good.

Accept, dear Lord, this most excellent sacrament, in full satisfaction of all my sins and negligences, and for the sins of all the world; for the amendment of our lives, and for a final perseverance in thy holy grace. Let it repair in me all decay of spirit, and supply all the necessities of my soul; let it mortify in me whatever displeases thee, and make me one according to thy heart's desire; let it establish me in thy love by so strict and entire an union with thee, that I may be wholly changed and transformed into thee, to the glory of thy blessed name. Amen.

Extend this thy love, O merciful Saviour, so far to me a sinner, that I may all my life partake of this heavenly bread in such a manner, that thou, my Jesus, mayest have the possession of my soul; that thou mayest command, rule, and govern in my heart, even as thou dost in heaven, where all obey thee faithfully, and even so, that they have no other will but thine.

For other Prayers after receiving, see page 389.

The Seven Penitential Psalms.

ANTIPHON. Remember not, O Lord, our offences, nor those of our parents, neither take revenge on our sins.

PSALM VI.

Lord, rebuke me not in thy fury, nor chastise me in thy anger.

Have mercy on me, Lord, because I am weak ; heal me, Lord, because all my bones are troubled.

And my soul is troubled exceedingly ; but thou, O Lord, how long.

Turn, O Lord, and deliver my soul ; save me for thy mercy sake.

Because there is none among the dead who is mindful of thee ; and who shall confess to thee in hell ?

I have laboured with groaning ; every night I will wash my bed, I will water my couch with tears.

My eye is troubled through fury ; I am waxed old amongst all my enemies.

Depart from me all ye that work iniquity ; because our Lord hath heard the voice of my weeping.

Our Lord hath heard my petition ; our Lord hath received my prayer.

Let all my enemies be ashamed, and very much troubled ; let them be turned back and ashamed speedily.

Glory be to the Father, &c.

PSALM XXXI.

Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom our Lord hath not imputed sin ; neither is there guile in his spirit.

Because I held my peace, my bones are waxed old, whilst I cried all the day.

Because day and night thy hand is heavy upon me: I am converted in my anguish, whilst the thorn is struck in me.

I have made my sin known to thee, and my injustice I have not hid.

I said against myself, I will confess my injustice to our Lord, and thou hast forgiven the impiety of my sin.

For this shall every holy one pray to thee in a seasonable time.

Certainly in the deluge of many waters they shall not approach to him.

Thou art my refuge from tribulation, which hath surrounded me; my joy, deliver me from them that environ me.

I will give thee understanding, and will instruct thee in the way that thou shalt go; I will settle mine eyes upon thee.

Do not become as the horse and the mule, which have no understanding.

With bit and bridle bind fast the jaws of those who do not approach to thee.

Many are the scourges of a sinner; but mercy shall environ him that hopes in the Lord.

Be joyful in our Lord, and rejoice ye just; and glory all the right of heart.

Glory be to the Father, &c.

PSALM XXXVII.

Lord, rebuke me not in thy fury, nor chastise me in thy anger.

Because thine arrows are fastened in me; and thy hand has been strong upon me.

There is no health in my flesh in regard of thy anger ; my bones have no peace in regard of my sins.

Because my iniquities are gone over my head ; and as a heavy burden, are become heavy upon me.

My sores are putrified and corrupt in regard of my folly.

I am become miserable, and bowed down even to extremity ; I went sorrowful all the day.

Because my loins are filled with illusions ; and there is no health in my flesh.

I am afflicted and humbled very much ; I roared out of the sighing of my heart.

Lord, all my desire is before thee, and my groaning is not hid from thee.

My heart is troubled, my strength hath forsaken me ; and the light of mine eyes, and that same is not with me.

My friends and my neighbours have drawn near and stood against me.

And they that were near me stood afar off, and they who sought my soul used force.

And they that sought my hurt, spake falsities, and studied deceits all the day.

But I, as deaf, did not hear ; and was as one dumb, not opening his mouth.

And I became as a man that doth not hear, and hath no reprehension in his mouth.

Because, O Lord, I have hoped in thee, thou shalt hear me, O Lord my God.

For I have said, lest at any time my enemies rejoice over me ; because while my feet are moved they speak terrible things concerning me.

Because I am ready for scourges, and my grief is always in my sight.

Because I will declare my iniquity, and I will be thoughtful for my sin.

But my enemies live and are strengthened over me, and they that hate me unjustly are multiplied.

They who repay evil for good slandered me, because I followed goodness.

Forsake me not, my Lord; my God, depart not from me.

Incline unto my help, O Lord God of my salvation.
Glory be to the Father, &c.

PSALM L.

Have mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I acknowledge my iniquity, and my sin is always against me.

To thee only have I sinned, and have done evil before thee, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquity; and in sins my mother conceived me.

For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; and the bones that are humbled shall rejoice.

Turn away thy face from my sins, and blot out my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from thy face, and take not thy holy spirit from me.

Restore unto me the joy of my salvation, and confirm me with a perfect spirit.

I will teach thy ways to the unjust, and the wicked shall be converted unto thee.

Deliver me from blood, O God, thou God of my salvation, and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips, and my mouth shall declare thy praise.

Because if thou wouldst have had sacrifice, verily I had given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is a troubled spirit; a contrite and humble heart, O God, thou wilt not despise.

According to thy good will, O Lord, deal favourably with Sion, that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings, then shall they lay calves upon thy altar.

Glory be to the Father, &c.

PSALM CI.

O Lord, hear my prayer, and let my cry come unto thee.

Turn not thy face away from me ; in what day soever I am in tribulations incline thine ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days have vanished as smoke, and my bones are withered as a thing that is burnt.

I am smitten as grass, and my heart is withered, for I have forgotten to eat my bread.

Through the voice of my groaning my bones have cleaved to my skin.

I am become like a pelican of the wilderness ; I am become as a night-crow in the house.

I have watched, and am become as a solitary sparrow on the house-top.

My enemies upbraided me all the day, and they that praised me sware against me.

For I did eat ashes as bread, and mingled my drink with weeping.

Because of thy wrath and thy indignation ; for that having lifted me up, thou hast thrown me down.

My days are declined as a shadow ; and I am withered as grass.

But thou, O Lord, remainest for ever, and thy remembrance from generation to generation.

Thou rising up shalt have mercy on Sion, for it is time to have mercy on it, for the time is come.

Because the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

He has regard to the supplication of the humble, and he hath not despised their prayers.

Let these things be written for another generation, and the people to be created shall praise our Lord.

Because he hath looked forth from his high sanctuary ; our Lord from heaven hath looked upon the earth.

That he might hear the groans of such as are in fetters ; that he might unbind the children of them that are slain.

That they might shew forth the name of our Lord in Sion, and his praise in Jerusalem.

When the people assembled together in one ; and kings to serve the Lord.

He answered him in the way of his strength ; declare unto me the fewness of my days.

Call me not back in the half of my days ; thy years are from generation to generation.

In the beginning, O Lord, thou layedst the foundation of the earth, and the heavens are the works of thy hands,

They shall perish, but thou remainest, and they shall wax old as a garment.

And as a vesture thou shalt change them, and they shall be changed ; but thou art the same, and thy years shall not fail.

The sons of thy servants shall inhabit, and their seed shall be directed for ever.

Glory be to the Father, &c.

PSALM CXXIX.

From the depths I have cried to thee O Lord, Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou wilt observe iniquities, O Lord, Lord, who shall sustain it ?

Because with thee there is propitiation, and because of thy law I have expected thee, O Lord.

My soul hath expected in his word ; my soul hath hoped in our Lord.

From the morning watch, even until night, let Israel hope in our Lord.

Because with our Lord there is mercy ; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory be to the Father, &c.

PSALM CXLII.

Lord, hear my prayer, give ear to my petition in thy truth ; hear me in thy justice.

And enter not into judgment with thy servant ; for no one living shall be justified in thy sight.

For the enemy hath persecuted my soul ; he hath humbled my life in the earth.

He hath set me in darkness, as those who have been long dead ; and my spirit is in anguish for myself, my heart is troubled within me.

I remembered the ancient days ; I have meditated on all thy works ; on the deeds of thy hands did I meditate.

I have stretched forth my hands unto thee ; my soul is unto thee as earth without water.

Hear me quickly, O Lord ; my spirit hath fainted.

Turn not thy face away from me, because I shall be like to them that descend into the lake.

Make me to hear thy mercy in the morning, for I have hoped in thee.

Make thy way known to me wherein I may walk ;
because I have lifted up my soul to thee.

Deliver me from my enemies, O Lord ; to thee I
have fled ; teach me to do thy will, because thou art
my God.

Thy good spirit shall lead me into the right land,
for thy name's sake, O Lord, thou shalt enlighten
me in thine equity.

Thou shalt bring forth my soul out of tribulation ;
and in thy mercy thou shalt destroy mine enemies.

And thou shalt destroy all that afflict my soul, be-
cause I am thy servant.

Glory be to the Father, &c.

ANT. Remember not, O Lord, our offences, &c.

THE LITANY OF THE SAINTS.



Lord, have mercy on us. *Lord, have mercy on us.*

Christ, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us. *Lord, have mercy on us.*

Christ, hear us. *Christ, graciously hear us.*

God, the Father of heaven, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy on*
us.

God, the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

Pray for us.

All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thadee,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy apostles and evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
St. Fabian and Sebastian,
St. John and Paul,
St. Cosmas and Damian,
St. Gervase and Protase,
All ye holy martyrs,
St. Silvester

Pray for us.

St. Gregory,
 St. Ambrose,
 St. Augustine,
 St. Jerome,
 St. Martin,
 St. Nicholas,
 All ye holy bishops and confessors,
 All ye holy doctors,
 St. Anthony,
 St. Bennet,
 St. Bernard,
 St. Dominick,
 St. Francis,
 All ye holy priests and levites,
 All ye holy monks and hermits,
 St. Mary Magdalen,
 St. Agatha,
 St. Lucy,
 St. Agnes
 St. Cecily
 St. Catherine,
 St. Anastasia,
 All ye holy virgins and widows,
 All ye holy men and women, saints of God, *make*
intercession for us.
 Be merciful unto us, *spare us, O Lord.*
 Be merciful unto us, *graciously hear us, O Lord.*
 From all evil, *O Lord, deliver us.*
 From all sin,
 From thy wrath,
 From sudden and unprovided death,
 From the deceits of the devil,
 From anger, hatred, and all ill-will,
 From the spirit of fornication,

Pray for us.

O Lord deliver us.

From lightning and tempest,
 From everlasting death,
 By the mystery of thy holy incarnation,
 By thy coming,
 By thy nativity,
 By thy baptism and holy fasting,
 By thy ✠ cross and passion,
 By thy death and burial,
 By thy holy resurrection,
 By thy admirable ascension,
 By the coming of the Holy Ghost, the comforter,
 In the day of judgment,
 We sinners, *do beseech thee to hear us.*

O Lord, deliver us.

That thou spare us,
 That thou pardon us,
 That thou vouchsafe to bring us to true penance,
 That thou vouchsafe to govern and preserve thy
 holy Church,
 That thou vouchsafe to preserve our apostolical
 prelate, and all ecclesiastical orders in holy
 religion,
 That thou vouchsafe to humble the enemies of
 thy holy Church,
 That thou vouchsafe to give peace and true con-
 cord to Christian kings and princes,
 That thou vouchsafe to grant peace and unity to
 all Christian people,
 That thou vouchsafe to comfort and keep us in
 thy holy service,
 That thou lift up our minds to holy desires,
 That thou render eternal good things to our
 benefactors,

We beseech thee to hear us.

That thou deliver our souls, and those of our
brethren, kinsfolks, and benefactors from eter-
nal damnation,

That thou vouchsafe to give and preserve the
fruits of the earth,

That thou vouchsafe to give eternal rest to all
the faithful departed,

That thou vouchsafe graciously to hear us,

Son of God, *we beseech thee to hear us.*

Lamb of God, who takest away the sins of the world,
spare us, O Lord.

Lamb of God, who takest away the sins of the world,
hear us, O Lord.

Lamb of God, who takest away the sins of the world,
have mercy on us.

Christ hear us. *Christ graciously hear us.*

Lord have mercy on us. *Christ have mercy on us.*

Lord have mercy on us. Our Father, &c.

V. And lead us not into temptation.

R. But deliver us, &c.

PSALM LXIX.

Incline unto my aid, O God; O Lord make haste
to help me.

Let them be confounded and ashamed who seek
my soul.

Let them be turned away backward, and blush for
shame, who desire evils to me.

Let them be turned away forthwith, blushing for
shame, who say to me, well, well.

Let all that seek thee, rejoice and be glad, and
let such as love thy salvation, say always, our Lord
be magnified.

We beseech thee to, &c.

But I am needy and poor, O God help me.
Thou art my helper and deliverer, O Lord be not slack.

Glory be to the Father, &c

V. Save thy servants.

R. Trusting in thee, O my God.

V. Be unto us a tower of strength.

R. From the face of the enemy.

L. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord deal not with us according to our sins.

R. Nor yet reward us according to our iniquities.

V. Let us pray for our chief bishop, *N.* *R.* Our Lord preserve him, and give him life, and make him blessed on earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. O Lord, for thy name's sake, vouchsafe to render eternal life to all those by whom we have received good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord, and let perpetual light shine unto them.

V. Let them rest in peace. *R.* Amen.

V. For our brethren absent.

R. O my God, save thy servants, trusting in thee.

V. Send them help, O Lord, from thy holy place.

R. And from Sion protect them.

V. O Lord hear my prayer.

R. And let my supplication come unto thee.

with a chaste body and pure heart
Let us pray.

O God, whose property is always to have mercy and to spare, receive our petition, that we, and all thy servants, whom the chain of sin doth bind, may by the compassion of thy goodness be mercifully absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them who confess to thee, that of thy bounty, thou mayest give us pardon and peace.

Out of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishments which we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication unto thee, and turn away the scourges of thy anger, which we deserve for our sins.

O almighty and eternal God, have mercy on thy servant, N. our chief bishop, and direct him according to thy clemency in the way of everlasting salvation, that by thy grace he may desire such things as are agreeable to thy holy will, and with all his strength perform them.

O God, from whom are all holy desires, rightful counsels, and just works, give to thy servants that peace which the world cannot give, that, our hearts being disposed to keep thy commandments, and the ear of enemies taken away, the times, through thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy love, that we may serve thee

with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, remission of all their sins, that through the help of pious supplications, they may obtain the pardon which they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O almighty and eternal God, who hast dominion over the living and dead, and art merciful to all those whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this present world still retains them in the flesh, or the next world has received them out of their bodies, may, by the intercession of the saints, and the clemency of thy goodness, obtain pardon, and full remission of all their sins, through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end. Amen.

Those who have not time or opportunity for the longer Evening Devotions, page 306, &c., may recite the following

Short Night-Prayers.

“Our Father.” “Hail Mary.” “I believe,” &c.

I confess to almighty God, to the blessed Mary,

ever virgin, blessed Michael the archangel, blessed John Baptist, the holy apostles, St. Peter and Paul, and to all the saints, that I have grievously sinned in thought, word and deed, through my fault, through my fault, through my most grievous fault.

*The Examination of Conscience, with a short Reflection
between every point.*

1. Let us give thanks to almighty God for all his benefits, and in particular for those he has bestowed upon us this day.

O most liberal God, we give thee thanks for all, thy mercies to us, spiritual and temporal, general and particular, more especially for the favours bestowed upon us this day past. May thy holy name be eternally praised and glorified, and may we never be ungrateful to thy bounty.

2. Let us beg the grace of the Holy Ghost, that we may know our sins, and be heartily sorry for them.

O Divine spirit of truth, illuminate our minds, and bring to our remembrance all the sins we have this day committed, and give us a true sorrow and contrition for the same.

3. Let us endeavour to call to mind all our sins of this day, and in particular those we are most subject to. (Here make a short reflection and examination of the past day.)
4. Let us endeavour to be heartily sorry for our sins, and make a firm purpose of amendment.

O merciful God! I am sorry, from the bottom of my heart, for these and all other my sins. It grieves me, it grieves me, that I have so unworthily offended thee. I implore thy clemency, and hope to receive the pardon I now humbly ask. I offer to thee, in satisfaction for all my sins of thoughts, words, and deeds, especially those I have committed this day, the sacred merits of thy beloved Son Jesus Christ. I firmly purpose never more wilfully to offend thee; I resolve from this moment to endeavour to love and serve thee better than hereto I have done. Confirm me in this good purpose, to the glory of thy holy name, and the eternal salvation of my soul. Amen, Amen.

5. Let us commend ourselves this night to the protection of almighty God, our blessed Lady, holy St. Joseph, St. Michael, our holy angel guardian, and all the holy angels and saints.

Therefore I beseech the blessed Virgin Mary, St. Michael the archangel, the blessed John Baptist, the holy apostles, St. Peter and Paul, and all the saints to pray to our Lord God for me.

Save us, O Lord, &c. as page 308, 309.

Note.—One or more of the following Prayers may be said according to occasion or devotion.

A Prayer for Friends, Benefactors, &c.

O God, the giver of pardon, and lover of human salvation, we beseech thy clemency, that thou grant the brethren of our congregation, kinsfolks, and benefactors who are departed out of this life, through

the intercession of the blessed Virgin Mary, and all the saints, to come to the fellowship of eternal happiness.

A Prayer for one Dead, man or woman.

Absolve, we beseech thee, O Lord, the soul of thy servant, *N.* from the bonds of all his (or her) sins, that being raised up again among thy saints and elect, he (or she) may be refreshed in the glory of the resurrection.

A Prayer on the Anniversary.

O God, the Lord and giver of pardon, grant unto the soul of thy servant, *N. N.* departed, whose anniversary we commemorate, the seat of refreshment, the blessedness of rest, and the clearness of light, through our Lord Jesus Christ. *R. Amen.*

The Hymn, Ave Maris Stella.

Hail you the sea's bright	Our evils drive away,
star,	For goodvouchsafe to pray;
Who God's pure mother	Shew us the mother's care;
are,	To him convey our pray'r,
Perpetual Virgin: blest	Who for our sake put on
Gate of heav'nly rest;	The title of a son.
Taking the Ave from	O singularly chaste,
The angel Gabriel's	Whose meekness all sur-
tongue,	pass'd,
Firm peace unto us give,	Our sins being all exil'd,
Repair the faults of Eve.	Render us chaste and mild.
Offenders' bonds unbind,	Grant that our lives be pure,
Give light unto the blind.	Prepare the way secure;

That, seeking Jesus, we To th^e Holy Ghost the
 May joy eternally. same;
 Praise to the Father's deity; To Three one honour
 To Christ all glory be; frame. R. Amen.

V. Vouchsafe that I may praise thee, O sacred
 Virgin.

R. Give me force against my enemies.

Let us pray.

Defend, we beseech thee, O Lord, by the interces-
 sion of the blessed Virgin Mary, this thy family from
 all adversity; and being prostrate before thee, with
 a most profound humility of heart, mercifully pro-
 tect us from the snares of our enemies, through Jesus
 Christ our Lord. R. Amen.

PRAYERS on the CHIEF FEASTS of the YEAR.

On ADVENT SUNDAY.

Raise up, we beseech thee, O Lord, thy power,
 and come, that we may be freed from the imminent
 dangers of our sins by thy protection, and be saved
 by thy deliverance, who livest and reignest with the
 Father, in the unity of the Holy Ghost, one God, &c.

On St. STEPHEN'S Day, Dec. 26.

Grant, we beseech thee, O Lord, to imitate whom
 we honour, that we may learn to love our enemies,
 since we celebrate his nativity who was enabled to

3 R.

pray even for his persecutors, through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, livest, &c.

On St. JOHN, the Evangelist, Dec. 27.

Enlighten thy church, O merciful Lord, that being illuminated by the instructions of blessed St. John, the apostle and evangelist, it may arrive to everlasting rewards, through our Lord, &c.

On HOLY INNOCENTS, Dec. 28.

O God, whose renown this day the innocent martyrs confessed, not by speaking, but dying, mortify in us all the evils of vice, that whilst our tongues declare thy faith, our life and manners may also shew it, through our Lord Jesus, &c.

On St. THOMAS, of Canterbury, Dec. 29.

O God, for whose Church the glorious bishop Thomas was slain by the swords of the wicked, grant, we beseech thee, that all who implore his help may obtain a happy effect of their petition, through our Lord Jesus Christ, &c.

On St. SYLVESTER, Dec. 31.

Grant, we beseech thee, O almighty God, that the venerable solemnity of the blessed St. Sylvester, Pope and confessor, may increase our devotion and spiritual health, through our Lord, &c.

On CHRIST'S CIRCUMCISION, Jan. 1.

O God, who by the fruitful virginity of the blessed

Virgin Mary hast given to mankind the rewards of eternal salvation, grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of our life, our Lord Jesus Christ, who liveth, &c.

*On the PURIFICATION of the blessed VIRGIN MARY,
Feb. 2.*

Almighty and everlasting God, we humbly beseech thy Majesty to grant, that as thy only begotten Son was this day presented in the temple in the substance of our flesh, so we may be presented to thee with purified minds, through the same Christ our Lord, &c.

On ASH WEDNESDAY.

Grant, O Lord, to thy faithful that they may begin the venerable solemnities of fasting with due piety, and complete them with sincere devotion, through our Lord, &c.

On St. MATHIAS, Apostle, Feb. 24.

O God, who hast associated blessed Mathias to the college of thy apostles, grant, we beseech thee, that by his intercession we may be always sensible of thy mercies towards us, through our Lord Jesus Christ, &c.

On St. JOSEPH, Confessor, March 19.

Assist us, O Lord, we beseech thee, by the merits of the spouse of thy most holy mother, that what our unworthiness cannot obtain, may be granted us by his intercession, who liveth, &c.

On the ANNUNCIATION of our LADY, March 25,

O God, who wouldst have thy Word to take flesh in the womb of the blessed Virgin Mary, according to the angel's declaration, grant to us, thy suppliants, that we, who truly believe her to be the mother of God, may find favour with thee by her intercession, through the same, &c.

On MAUNDAY-THURSDAY and GOOD-FRIDAY.

Look down, we beseech thee, O Lord on this thy family, for which our Lord Jesus Christ vouchsafed to permit himself to be betrayed into the hands of the wicked, and to undergo the torments of the cross, who liveth with thee and the Holy Ghost now and for ever. Amen.

On St. MARK, Evangelist, April 25.

O God, who by the grace of evangelical preaching, didst greatly honour blessed Mark thy evangelist, grant, we beseech thee, that we may always profit by his doctrine, and be defended by his prayers, through our Lord Jesus, &c.

On St. PHILIP and St. JAMES, May 1.

O God, who renewest our devotion by the yearly solemnity of the apostles, Philip and James, grant, we beseech thee, that we, who rejoice in their merits, may be instructed by their example, through our Lord, &c.

On the INVENTION of the HOLY CROSS, May 3.

O God, who by the admirable finding of the holy cross, didst renew the memory of thy miraculous passion, grant that, through the price of that wood of life, we may obtain everlasting happiness, who livest and reignest, &c.

On CORPUS CHRISTI.

O God, who in this wonderful sacrament has left us a perpetual memory of thy passion, grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruit of our redemption, who with the Father, &c.

On the NATIVITY of St. JOHN BAPTIST, June 24.

O God, who hast made this day honourable to us by the nativity of blessed St. John, vouchsafe to bestow on thy people the gift of spiritual joy, and direct the minds of all thy faithful in the way of eternal salvation, through our Lord Jesus, &c.

On St. PETER and St. PAUL, June 29

O God, who has consecrated this day by the martyrdom of thy apostles Peter and Paul, grant that thy Church may follow their precepts in all things, by whom at first their religion had its beginning, through our Lord, &c.

On St. MARY MAGDALEN, July 22.

Grant, O Lord, we beseech thee, that we may be

assisted by the intercession of blessed Mary Magdalen, whose prayers prevailed with thee to raise her brother Lazarus (after he had been four days dead,) from death to life, who livest and reignest, &c.

On St. JAMES, Apostle, July 25.

Sanctify, O Lord, and preserve thy people, that under the protection of thy apostle St. James, we may please thee in our conversation, and serve thee with a secure mind, through our Lord Jesus Christ, &c.

On St. ANN, July 26.

O God, who wert pleased to favour blessed St. Ann, so as to render her worthy to be mother to the mother of thy only begotten Son, mercifully grant that we who celebrate her festival may be assisted by her patronage, through the same our Lord, &c.

On St. LAWRENCE, August 10.

Grant, we beseech thee, O almighty God, that we may quench the flames of our vices, who gavest power to the blessed Lawrence to overcome the scorching heat wherewith he was tormented, through our Lord Jesus, &c.

On the ASSUMPTION of our blessed LADY, Aug. 15.

O Lord, we beseech thee to forgive the offences of thy servants, that we, who are not able to please thee by our actions, may be saved by the intercession of the Mother of thy Son, our Lord, who with thee and the Holy Ghost, liveth and reigneth, &c.



J. Taylor sculp.⁶

THE ASSUMPTION OF THE B.V.M.

On St. BARTHOLOMEW, Apostle, Aug. 24.

Almighty and everlasting God, who hast given us the venerable and holy joy of this day, by the solemnity of thy blessed apostle St. Bartholomew, grant, we beseech thee, that thy holy Church may always love what he believed, and publish what he taught, through our Lord Jesus, &c.

On the NATIVITY of our blessed LADY, Sept. 8.

We beseech thee, O Lord, bestow the gift of thy heavenly grace on thy servants, that those may receive increase of faith by the votive solemnity of the blessed Virgin's nativity, to whom her child-bearing was the beginning of salvation, through our Lord, &c.

*The same on the eighth of December, the word
Conception added.*

On the EXALTATION of the HOLY CROSS, Sept. 14.

O God, who on this present day dost replenish us with joy, by the yearly solemnity of the exaltation of the holy cross, grant, we beseech thee, that we, who have known this mystery on earth, may obtain the fruit of its redemption in heaven, through our Lord, &c.

On St. MATTHEW, Apostle, Sept. 21.

Let us, O Lord, receive help from the prayers of thy blessed apostle and evangelist, St. Matthew, that what we of ourselves are not worthy to obtain may be given us by his intercession, through our Lord Jesus, &c.

On St. MICHAEL, the Archangel, Sept. 29.

O God, who disposest the service of men and angels in a wonderful order, mercifully grant that those who by a continual attendance serve thee in heaven, may also afford us their protection here on earth, through our Lord Jesus, &c.

On St. LUKE, Evangelist, Oct. 18.

O Lord, we beseech thee, that the blessed evangelist, St. Luke, may be an intercessor for us, who for the honour of thy name carried always in his body the mortification of the cross, through our Lord Jesus Christ, &c.

On St. SIMON and JUDE, Apostles, Oct. 28.

O God, who by thy blessed apostles, Simon and Jude, hast brought us to the knowledge of thy name, grant that we may celebrate their eternal glory, and profit by celebrating the same, through our Lord Jesus Christ, &c.

On ALL SAINTS, Nov. 1.

O Almighty everlasting God, who hast granted us in one solemnity to honour the merits of all thy saints, we beseech thee, that through the multitude of intercessors, thou wouldst bestow on us the plenitude of that mercy which we desire, through our Lord Jesus Christ, &c.

On St. ANDREW, Apostle, Nov. 30.

O God, we humbly beseech thy Majesty, that as

blessed Andrew, the apostle, was both a preacher and governor of thy Church, so he may be a perpetual intercessor for us, through our Lord Jesus Christ, &c.

On St. THOMAS, Apostle, Dec. 21.

Grant, we beseech thee, O Lord, to rejoice in the solemnities of the blessed Thomas, thy apostle, that we may always be assisted by his patronage, and follow his faith with such devotion as we ought, through our Lord, &c.

A Prayer in honour of any Martyr

O God, who didst so strengthen in thy faith and love thy blessed martyr, St. N. that no fleshly delights nor threatening of tyrants, no sword, nor tortures of cruel executioners, were able to withdraw him from thy worship, grant to us miserable sinners, through his intercession, help in tribulation, and comfort in persecution, that we may manfully fight against all the temptations of the devil, and despise the world and all that is in it; and that overcoming all adversity, we may hereafter obtain those eternal joys which by thy holy inspiration we may desire, through Jesus Christ, &c.

A Prayer in honour of any Confessor.

O almighty and everlasting God, who art the wonderful light of thy beloved saints, and principally hast appointed for us blessed bishops, doctors, and confessors, as burning lights in thy house; and who, by their holy exhortations, writings, and examples, art wont to reduce sinners from evil to good, we

humbly beseech thee, that thou wouldst break asunder the bonds of our sins, and having no regard to our unworthiness, render us partakers of the intercession of blessed *N.* and of all thy holy confessors; that we, forsaking our sinful ways, and walking in true faith and charity, may follow them so long in good works, till at last we enjoy their company in eternal beatitude, through Jesus Christ our Lord, &c.

A Prayer in honour of any holy Virgin, Widow, &c.

O God, who among the many miracles of thy power hast given to the weaker sex of virgins, widows, and matrons, the victory of martyrdom, and immaculate chastity, mercifully grant that we who celebrate the memory of blessed *St. N.* may, by her example and intercession, despise the allurements of the flesh, the pleasures of the world, and even life itself, for thy glory; and that daily exercising ourselves in thy service, we may still here increase in grace, and at our death be admitted to the fruition of eternal felicity. Amen.

A Prayer in honour of any Saint.

We humbly beseech thee, O Lord God, Father omnipotent, to receive the prayers of thy servants who celebrate the memory of blessed *St. N.* that by his holy intercession, our souls may be delivered from all dangers and adversities, and our hearts cleansed from all evil thoughts, through Jesus Christ, &c.

On CHRIST'S NATIVITY:

Grant, we beseech thee, almighty God, that ~~the~~

holy nativity of thy only begotten Son may deliver us from the slavery of sin, who have been so long under its heavy yoke, through the same our Lord Jesus Christ, &c.

On the CIRCUMCISION.

O God, who by the fruitful virginity of the blessed Virgin Mary, hast given to mankind the reward of eternal salvation, grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy Son, who liveth and reigneth, one God, with thee in the unity of the Holy Ghost, &c.

On the EPIPHANY.

O God, who on this day, by the guidance of a star, didst reveal thy only begotten Son to the Gentiles, mercifully grant that we, who have now known thee by faith, may at length arrive to the contemplation of thy most high glory, through the same our Lord, &c.

On the first SUNDAY in LENT.

O God, who dost purify thy Church by a yearly observation of Lent, grant to thy family that what it endeavours by abstinence to obtain of thee, it may practise by good works, through our Lord, &c.

On PASSION SUNDAY.

We beseech thee, almighty God, look in mercy upon thy family, that their bodies may be governed by thy providence, and their minds sanctified by thy grace, through our Lord, &c.

On PALM SUNDAY.

O almighty eternal God, who for an example of humility to mankind, didst cause our Saviour to take flesh, and suffer the torments of the cross, mercifully grant that we may follow the instruction of his patience, and partake of the glory of his resurrection, through the same our Lord, &c.

On EASTER SUNDAY.

O God, who this day, by thy only begotten Son, didst overcome death, and open for us an entrance into eternity, vouchsafe in thy mercy to hear those prayers, which by thy preventing grace thou art pleased to inspire, through the same our Lord, &c.

On LOW SUNDAY.

Grant, we beseech thee, almighty God, that we who have finished our paschal solemnities, may still, through thy goodness, govern our life and manners conformably to what we have celebrated, through our Lord, &c.

On the ASCENSION.

Grant, we beseech thee, almighty God, that we who believe thy only begotten Son, our Redeemer, to have ascended this day to heaven, may dwell there in spirit, by fixing our minds on heavenly things, through our Lord Jesus Christ, &c.

On WHITSUNDAY.

O God, who on this day didst instruct the hearer's

of the faithful by the illumination of the Holy Ghost, grant that by the same spirit we may have a right understanding in all things, and evermore rejoice in this holy consolation, through our Lord Jesus, &c.

The LITANY of the B. V. MARY.

Lord, have mercy on us. *Lord, have mercy on us.*

Christ, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us. *Lord, have mercy on us.*

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, *have mercy on us.*

God, the Son, Redeemer of the world, *have mercy on us.*

God, the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother untouched,

Amiable Mother,

Admirable Mother,

Mother of our Creator,

Mother of our Redeemer,

Virgin most prudent,

Pray for us.

Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Honourable vessel,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of Gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comfort of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Lamb of God, who takest away the sins of the world,
spare us, O Lord.
Lamb of God, who takest away the sins of the world,
hear us, O Lord.

Pray for us.

Lamb of God, who takest away the sins of the world,
have mercy on us.

ANTHEM. We fly to your patronage, O sacred Mother of God, despise not our prayers in our necessities, but deliver us from all danger, O ever glorious and blessed Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, &c. As page 293.

V. May thy divine assistance remain always with us. *R.* Amen.

V. And may the souls of the faithful, through the mercy of God, rest in peace. *R.* Amen.

A daily Prayer in time of Persecution.

O my Lord Jesus Christ, true God, and true man, who sufferedst an ignominious death on the cross for my redemption; I humbly offer up to thee my soul, my body, my life, goods, and fortune, to be wholly disposed of according to thy most blessed will; and if it be thy holy pleasure that I should lose my life, or fortune for the profession of thy holy name, and the Catholic religion, Lord, I humbly and freely submit thereunto, beseeching thee, of thy infinite goodness and mercy, and by the merits of thy bitter death and passion, that thou wilt please to forgive my sins. Give me strength and patience to overcome all temptations and adversities; pardon all

my enemies and persecutors, and all the injuries they have done me, in thought, word, or deed, and make us all partakers of thy heavenly kingdom, through our Lord Jesus Christ, &c.

The Litany of the most holy name of Jesus.

Lord, have mercy on us. *Lord, have mercy on us.*
 Christ, have mercy on us. *Christ, have mercy on us.*
 Lord, have mercy on us. *Lord, have mercy on us.*
 Christ Jesus, hear us. *Christ Jesus, graciously hear us.*
 God, the Father of Heaven,
 God, the Son, Redeemer of the World,
 God, the Holy Ghost,
 Holy Trinity, one God,
 Jesus, Son of the living God,
 Jesus, Splendour of the Father,
 Jesus, Brightness of eternal Light,
 Jesus, King of Glory,
 Jesus, Sun of Justice,
 Jesus, Son of the Virgin Mary,
 Jesus, most amiable,
 Jesus, most admirable,
 Jesus, the mighty God,
 Jesus, Father of future Ages,
 Jesus, Angel of the great Council,
 Jesus, most powerful,
 Jesus, most patient,
 Jesus, most obedient,
 Jesus, meek and humble of heart,
 Jesus, Lover of Chastity,
 Jesus, Lover of us,
 Jesus, God of Peace,

Have mercy on us.

Jesus, Author of Life,
Jesus, Example of Virtues,
Jesus, zealous Seeker of Souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the Poor,
Jesus, Treasure of the Faithful,
Jesus, the good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, the Way, the Truth, and the Life,
Jesus, Joy of Angels,
Jesus, King of the Patriarchs,
Jesus, Inspirer of the Prophets,
Jesus, Master of the Apostles,
Jesus, Teacher of the Evangelists,
Jesus, Fortitude of Martyrs,
Jesus, Light of Confessors,
Jesus, Purity of Virgins,
Jesus, Crown of all Saints,
Be merciful, and *spare us, O Jesus.*
Be merciful, and *hear us, O Jesus.*
From all evil, *deliver us, O Jesus.*
From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of fornication,
From everlasting death,
From neglect of thy holy inspirations,
By the mystery of thy holy incarnation,
By thy nativity,
By thy infancy,

Have mercy on us.

Deliver us, O Jesus.

By thy most divine life,
 By thy labours and obedience,
 By thy agony and passion,
 By thy cross and dereliction,
 By thy unspeakable pains and grief,
 By thy death and burial,
 By thy holy resurrection,
 By thy admirable ascension,
 By the coming of the Holy Ghost, the Comforter,
 In the Day of Judgment,

Deliver us, O Jesus.

Lamb of God, who takest } *Spare us, O Jesus,*
 away the sins of the world, } *Hear us, O Jesus,*
 } *Have mercy on us, O Jesus.*

Christ Jesus, hear us. Christ Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ, who hast said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you," grant, we beseech thee, to us thy suppliants the effect of thy most divine love, that we may love thee with all our hearts, in word and deed, and never cease from praising thee, who livest and reignest, &c.

O God, who hast rendered the most glorious name of thy only begotten Son our Lord Jesus Christ, most worthy to be loved with highest affection by thy faithful, and exceeding dreadful to evil spirits; mercifully grant, that all who devoutly honour this sacred name of Jesus on earth, may receive in this life the sweetness of holy consolation, and obtain in the future the happiness of eternal joy and bliss,

through the same Jesus Christ thy Son our Lord, &c.
Amen.

V. May the name of the Lord be blessed.

R. From henceforth, now, and for ever.

May the divine assistance always remain with us.
Amen.

THE JESUS PSALTER.

With much reason we should frequently repeat this adorable name of Jesus, seeing, "There is no other name under heaven given to men, in which we may be saved," Acts iv. 12. And, therefore,—with bended knees, we begin this psalter, saying,

"In the name of Jesus let every knee bow, of things in heaven, of things in earth, and of things under the earth, and let every tongue confess that our Lord Jesus Christ is the glory of God the Father," Phil. ii. 10.

First Petition.

(In each Jesus is repeated ten times as follows :)

Jesus, Jesus, Jesus,	}	Have mercy on me.
Jesus, Jesus, Jesus,		
Jesus, Jesus, Jesus, &c.		

Jesus have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak ; O Lord heal me, who am unable to heal myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin, and out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, Jesus, I beseech thee; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father, &c. Hail Mary, &c.

Second Petition.

Jesus, Jesus, Jesus,	} Help me.
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus, &c.	

Jesus, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee;

To resist and repress the motions of my flesh, in sloth, gluttony, and carnality;

To render my heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceable and pious living to thy honour, Jesus, my own comfort, and the benefit of others.

Have mercy on all sinners, &c. as page 508.

Our Father, &c. Hail Mary, &c.

Third Petition.

Jesus, Jesus, Jesus,

Jesus, Jesus, Jesus,

Jesus, Jesus, Jesus, &c.

} Strengthen me.

Jesus, strengthen me in soul and body, to please thee, in executing such works of virtue as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and recompense for the years past :

Those years which I have mispent to thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready, for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which through a virtuous life, and a devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c. as in page 508.

Our Father, &c. Hail Mary, &c.

Fourth Petition.

Jesus, Jesus, Jesus,

Jesus, Jesus, Jesus,

Jesus, Jesus, Jesus, &c.

} Comfort me.

Jesus, comfort me, and give me grace to place my chief, my only joy, and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory ; ravish my soul with

the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and the great kindness which thou hast shewn to me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee, comfort me with the assurance of obtaining thy grace by the spirit of perfect penance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy on all sinners, &c. as page 508.

Our Father, &c. Hail Mary, &c.

Fifth Petition.

Jesus, Jesus, Jesus,	}	Make me constant.
Jesus, Jesus, Jesus,		
Jesus, Jesus, Jesus, &c.		

Jesus, make me constant in faith, hope, and charity, giving me perseverance in all virtue, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains thou sufferedst for me, strengthen my patience, and recreate me in all tribulation and adversities.

Let me always hold fast the doctrine of thy Catholic church, and render me a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptations, or fraud of the devil shake my heart;

My heart, which has for ever set up its rest in thee, and resolved to undervalue all for thy eternal reward.

Have mercy on all sinners, Jesus, I beseech thee turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.—O blessed Trinity, one eternal God, have mercy on me.

“Our Lord Jesus Christ humbled himself, being made obedient unto death, even the death of the cross,” Phil. ii.

Hear these my petitions, O my most merciful Saviour, and grant me thy grace so frequently to repeat and consider them, that they may prove easy steps whereby my soul may climb up to the knowledge, love, and performance of my duty to thee and my neighbours, through the whole course of my life. Amen.

Our Father. Hail Mary. I believe in God, &c.

(Where one may conclude, or begin as before, saying,)

In the name of Jesus let every knee bow, &c. as page 507.

Sixth Petition.

Jesus, Jesus, Jesus,	}	Enlighten me with spiritual wisdom.
Jesus, Jesus, Jesus,		
Jesus, Jesus, Jesus, &c.		

Jesus enlighten me with spiritual wisdom to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive unto the contemplation of thy glorious majesty.

Permit me not, dear Lord, to return to those sins for which I have sorrowed, and of which I have purged myself by confession; grant me grace to benefit the souls of others by my good example, and to reduce those by good council who misbehave themselves towards me.

Have mercy on all sinners, Jesus, &c. as page 508, till the second petition.

Seventh Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, &c.

} Grant me grace to fear thee.

Jesus, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let thy threats of the torments which are to fall on sinners, the fear of losing thy love and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but return soon to repentance, lest, through thy anger, the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed mother, and all thy saints, but above all, thine own merits and mercy, O my Saviour, ever be between thy revenging justice and my poor soul.

Enable me, O God, to work out my salvation with fear and trembling, and let the apprehension of thy secret judgment render me a more humble and diligent suitor at the throne of thy grace.

Have mercy on all sinners, &c. as page 508.

Our Father, &c. Hail Mary, &c.

Eighth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, &c.

} Grant me grace to love
thee.

Jesus, grant me grace truly to love thee for thy infinite goodness, and those excessive bounties I have, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, thy frequent calls, and continual assistances in the ways of life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies, or by them, but to love thee? And why dost thou require it, but because thou art my only good?

O my dear Lord! my whole life shall be nothing but a desire of thee; and because I indeed love thee, I will most diligently keep thy commandments

Have mercy on all sinners, &c. as page 508.

Our Father, &c. Hail Mary, &c.

Ninth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, &c.

} Grant me grace to re-
member my death.

Jesus, grant me grace always to remember my death, and the great account I am then to give; that

so my soul being always well disposed, it may depart out of this world in thy grace.

Then by the intercession of thy blessed Mother, and the assistance of the glorious St. Michael, deliver me from the enemy of my soul; and thou, my good angel, I beseech thee to help me at that important hour.

Then, dear Jesus, remember thy mercy, and turn not thy most amiable face away from me because of my offences. Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and to have my continual conversation in heaven.

Let the remembrance of thy death teach me how to esteem my life, and the memory of thy resurrection encourage me to descend cheerfully into the grave.

Have mercy on all sinners, &c. as page 508.

Our Father, &c. Hail Mary, &c.

Tenth Petition.

Jesus, Jesus, Jesus,	} Send me here my Purgatory.
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus, &c.	

Jesus, send me here my purgatory, and so prevent the torments of that cleansing fire, which attends those souls in the next world that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest necessary for the taking off my affections from all things here below.

Since none can see thee that loves any thing which is not for thy sake, suffer not my heart to find any rest here, but in sighing after thee.

Too bitter, alas! will be the anguish of a soul, which is separated from thee, which desires, but cannot come to thee, being clogged with the heavy chains of sin.

Here then, O my Saviour, keep me continually mortified to this world, that being purged thoroughly with the fire of thy love, I may immediately pass from hence into thy everlasting possession.

Have mercy on all sinners, &c., page 511, *till the end of the Creed in the fifth petition.*

Begin as before, saying,

In the name of Jesus let every knee bow, &c., page 507.

Eleventh Petition.

Jesus, Jesus, Jesus,	} Grant me grace to
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus, &c.	

avoid ill company!

Jesus, grant me grace to avoid ill company, or if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed Lord, to remember always with dread that thou art present and hearest, who wilt take an account of all our words and actions, and wilt judge us according to them.

How dare I then converse with slanderers, liars, drunkards or swearers, or with such whose discourse is either quarrelsome, dissolute, or vain?

Repress in me, dear Jesus, all inordinate affections to carnal pleasure, and to the delight of taste,

granting me the grace to avoid such company as would blow the fire of these unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me so live here among men, that I may be fit for the conversation of angels hereafter.

Have mercy on all sinners, &c. as page 508.

Our Father, &c. Hail Mary, &c.

Twelfth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, &c.

} Grant me grace to call
on thee for help.

Jesus, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? or canst thou not save me that couldst take it up again for my crown?

Whom have I in heaven but thee, O my Jesus? whose blessed mouth has pronounced, "Call on me in the day of trouble, and I will deliver thee."

Thou art my sure rock of defence against all sorts of enemies, thou art my ready grace, able to strengthen me in every good work.

Therefore in all my sufferings, in all my weaknesses, and temptations, I will confidently call on thee. Hear me, O my Jesus, and when thou hearest, have mercy.

Have mercy on all sinners, &c. as page 508.

Our Father, &c. Hail Mary, &c.

Stop the motions of my wandering head, the desires of my unstable heart, and suppress the power of my spiritual enemies, who endeavour at that time to draw my mind from heavenly thoughts to many vain imaginations.

So shall I with joy and gratitude look on thee, as my deliverer from all the evils I have escaped, and as my benefactor, for all the goods I have ever received, or can hope for.

I shall see that thou thyself art my only good, and that all other things are but means ordained by thee to make me fix my mind on thee, to make me love thee more, and by loving thee, to be eternally happy.

O beloved of my soul, take up all my thoughts here, that mine eyes, abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy on all sinners, &c. as page 508.

Our Father, &c. Hail Mary, &c.

Fifteenth Petition.

Jesus, Jesus, Jesus,	}	Give me grace to order
Jesus, Jesus, Jesus,		my life with reference
Jesus, Jesus, Jesus, &c.		to my eternal welfare.

Jesus, give me grace to order my life with reference to my eternal welfare, heartily intending, and wisely designing, all the operations of my body and soul, for the obtaining the reward of thine infinite bliss and eternal felicity.

For what else is this world but a school to breed up souls, and fit them for the other? And how are they fitted, but by an eager desire of enjoying God, their only end?

Break my froward spirit, O Jesus; make it humble and obedient. Grant me grace to depart hence with contempt of this world, and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheerfully undergo all temptations, or sufferings here for thy love, while my soul breathes for that blissful life, and immortal glory, which thou hast ordained in heaven for thy servants.

O Jesus, let me frequently and attentively consider that whatsoever I gain, if I lose thee, all is lost; and whatsoever I lose, if I gain thee, all is gained.

Have mercy on all sinners, &c. as page 511, till the end of the Creed.

This Jesus Psalter may be said, as the rosary or beads, at once or thrice, according to the devotion or leisure of the supplicant; and for the better preserving the attention, it is advisable, that whatever prayers are said, they may be said in memory and honour of some mystery. At each of the first five petitions of this psalter, as at each ten of the rosary or beads, may be commemorated one of the joyful mysteries in thanksgiving for our redemption, as follows:

1. The angel's salutation, and annunciation of Christ's incarnation, Luke i. 28, &c.

2. Our Lady's visitation of St. Elizabeth, Luke i. 40, &c.

3. Christ's birth at midnight in a stable, Luke ii. 7, &c.

4. Christ's presentation in the temple, Luke ii. 22, &c.

5. The finding Christ in the temple among the doctors, Luke ii. 46.

At each of the next five we may commemorate one of the five dolorous mysteries.

1. Christ's bloody sweat and seizing in the garden, Luke xxii. 41, &c.

2. Christ's scourging at a pillar, John xix. i, &c.

3. Christ's crowning with thorns, Mark xv. 17, &c.

4. Christ's carrying his cross, John xix. 17, &c.

5. Christ's nailing and death on the cross, John xix. 18, &c.

At each of the next five we may commemorate one of the five glorious mysteries.

1. Christ's glorious resurrection, Matt. xxviii. 6, &c.

2. Christ's triumphant ascension, Acts i. 9, &c.

3. Christ's sending of the Holy Ghost at Pentecost, Acts ii. 1, &c.

4. Our blessed Lady's death and assumption.

5. Our blessed Lady's coronation and exaltation.

The use of beads, for which there is no command, may be a help, not only to such as cannot read, but to all, especially when books cannot be conveniently read, as in travelling, going about lawful occasions, at rising, or in bed, especially when said in memory or honour of some of the above recited mysteries.

In honour and memory of God's unity may be said one Pater Noster, one Ave, and a Creed; three in honour of the blessed Trinity, and five in honour of the

five wounds of Jesus Christ, which may excite our faith, and raise our devotion.

In saying Mattins and lauds, one may commemorate our Saviour's bloody sweat and binding in the garden, and all the abuses done to him there, and in dragging him thence to Jerusalem.

In saying the Prime, one may consider all the scoffs and false accusations imposed upon him.

In saying Tierce, one may consider Christ's whipping at a pillar, his crowning with thorns, his being clothed with a purple garment.

In saying Sext, one may consider Christ's condemnation, his carrying his cross, his nailing thereon, and all the other indignities then done to him.

In saying the Ninth Hour, one may consider Christ's drinking oil and vinegar on the cross, his death thereon, his side opened with a spear, &c.

In saying Vespers, one may consider Christ's taking down from the cross, and the darkness which was made all over the earth at his death, the graves opening, the splitting of the rocks, temple, &c.

At Compline, one may consider Christ's burial, and the sorrow at that time, &c.

PIOUS SUPPLICATIONS

TO BE MADE BY DEVOUT CHRISTIANS.

My God, have mercy on me, and help me in overcoming sin, and reforming all the ways that lead to sin.

Help me in overcoming sleep and sloth in the morning, that I no more lose that time in which I ought to beg your protection, and consecrate to your glory both myself and all the actions of the day.

Help me by thy grace, O God,—That vanity may

have no hand in dressing me, but necessity only, or at the most a moderate and very confined decency.

That I may no more be solicitous for setting forth a corrupt and perishing carcass, but for the ornaments of the soul, which is to last for ever.

That in eating and drinking I may no more seek to please an unreasonable appetite, but what is necessary for life, and for the duties of life.

That neither pride, emulation, nor following an extravagant world, may have any part in furnishing my table, but that Christian entertainments may be managed in a Christian manner

That neither inclination nor company may draw me to any excess, but thy law, O God, prevail against both, which forbids all intemperance.

That I may no more seek satisfaction in mispending my time, nor make diversions the business of my life, which thou, O Lord, hast given me for gaining eternity.

That in all the money I lay out, I may still ask for what end; and never let vanity, folly, or extravagance, steal from my family or the poor, and from that treasure which I ought to lay up in heaven.

That I may seek no worldly advantage by doing wrong to my neighbour and to my soul, nor make any thing my present comfort which is displeasing to thee.

That my neighbours' wants may give directions to my visits, and that as often as I go into company, I may go fearful of myself, and guarded as against the dangers of sin.

That I may be averse to all disorder, and oppose all those motions which are inconsistent with Christian discipline.

That I may rather choose solitude than fill my soul with the unnecessary distractions of a wicked or vain world.

That I may govern my senses, and never transgress the bounds thou hast set, in favour of a corrupt inclination.

That I may keep a strict guard upon my tongue, and rather choose silence, than let my lips become the instrument of the devil, by speaking what is sinful.

That I may keep all my passions under government, allow none of those liberties which cannot be tolerated without wounding my soul.

That I may reprove without passion, and not let every thing that displeases me cast my soul into impatience.

That I may be watchful against the first appearance of all interior disturbance, and not abuse every cross, so as to make it my sin instead of my salvation.

That I may defend what is just without passion but in all indifferent matters choose to overcome rather by yielding than by contention and noise.

That I may study peace, but not purchase it by sin; and keeping a good correspondence with all, be afraid of every thing that looks like making a party.

That I may avoid moroseness, and yet not let the pretext of civility prevail to any sinful compliance.

That I may be watchful against all manner of lying, and never let this be the food of my vanity nor defence of my faults.

That I may be jealous of all growing affection and dislike, and remember that where these prevail, my reason and judgment are not safe, but blind and deceitful guides.

That I may not make self-love or inclination my idol, nor let these govern in me, instead of thy will O God.

That I may not be fond of the world, or of its idle and sinful ways, nor think myself in a good state as long as I find such fondness prevailing in my heart.

That I may not live by a worldly spirit, but ever examine the ways of the world by the gospel, and make this my rule.

That I may be more earnest in the business of heaven than of earth, and constant in the use of those means thou, O God, hast ordained for my help, in prayer, sacraments, fasting, and in all days set apart for divine service, through our Lord Jesus Christ Amen.

THE CONCLUSION.

Those who would have more ample instructions, are requested to read the *Introduction to a Devout Life*, *Parson's Resolutions*, *Granada's Memorial*, or other works of that pious author; *Bona's Guide to Heaven*, *The Poor Man's Devotion*, &c. Several modern approved writers may be of great use; in Mr. Gother's works you have great variety of prayers and directions for a good life; in his learned controversies the Catholic doctrine is faithfully represented, many notorious misrepresentations, falsities, and calumnies, both detected and cleared: those who in earnest desire to be informed of the Catholic doctrine, should not take their information from professed adversaries, but from Catholic pastors, or from the Church itself, and general councils. The doctrines here explained

have the authority of Scripture, of fathers, and of the Church to warrant them ; what then can be evidence against them ? Objections are brought, first from Scripture—so there are by the Arians and Socinians against the Trinity, and by others against the most fundamental articles of the Creed—but where is the evidence that they, who expound the Scripture contrary to the sense received, and ever taught by the Church, understand it better than the Church ? Can they produce a better commission, surer promises for expounding the Scripture, and teaching the truth, than the Church does ? Has not the Church a much stronger tradition, a greater unity in faith, a much stricter discipline, and a more evident succession of pastors than any other body of Christians upon earth ? Have the proceedings of her adversaries been more legal ? Can they shew a greater authority, more piety and learning ? 2dly. There are objections from the fathers ; but can that be any surprise, when the Scripture itself is so penned that some expressions of it are objections against others ? As such objections in the primitive times were of no weight for invalidating the Church's decisions, neither ought they to be so now ; the Church's authority being always the same, in all ages, in respect of all she teaches ; which those who receive not, but reject the perpetual and unvarying belief of the Church as to the meaning of Scripture, to follow their own new and unwarranted private notions, do they not invert the established order of Christ, in setting themselves up judges of his Church instead of submitting to it, and thus open a gate to the confusion of endless differences ? If such have any sense of their own weakness, and of God's

truth, they should rather suspect themselves, than that authority which God has commanded all to hear, and promised that it shall be led into all truth by his Holy Spirit.

As for objections and prejudices taken from some incommensurable opinions of schoolmen, from abuses in the practice of religion, from the pride, covetousness, luxury, or what dirt else can be raked together and charged upon some of its professors, too deservedly, or even upon some pastors; as long as nothing of all this is countenanced, but utterly abhorred, and denounced by the Church, such objections give only occasion to suspect a cause, which, by these uncharitable ways, makes its defence, seeing there is no Christian Church in the world free from such crimes in some of its members. Such were found among the Jews, when God's chosen people, and many were pronounced against their chiefs, the Scribes and Pharisees; yet because they sat in the chair of Moses, Christ commanded, "All things whatever they shall say to you, observe and do, but do not according to their works," Matt. xxiii. 2, &c. They who succeed Jesus Christ are to be heard as his ministers, but their evil works, if any such happen, are to be abhorred. Among the twelve apostles chosen by Christ, a Judas was found, and many evil doers among the primitive Christians. "Many are called, but few elect," Matt. xxii. 14. The Church has a promise for teaching all truth, in which she is to be followed; but there is no promise that all in her shall be saints; and therefore there is no necessity for defending or approving all that these do; bad will be mixed with good till the world's end.

Those who are separated from the Church on pretext of new creeds, new professions and decisions in matters of faith made by the Church, should consider that the Church founded by Christ for teaching his truths, was, in virtue of this commission, obliged to make opposition against whatever errors should at any time appear, and make a declaration to the world of the truths received, that by this means the flock might distinguish truth from error, which last they were to avoid. What was contested in the apostles' days was thus determined, Acts xv. The same was done in succeeding ages, by the council of Nice, of Constantinople, of Ephesus, of Calcedon, when, false teachers disturbing the peace of the flock with new doctrines, the pastors assembled, examined such doctrines, and by composing confessions of faith directly levelled against them, manifested to the faithful what they were obliged to hold fast as the faith of the Church; and thus, by interposing their authority, were ever careful to deliver them from the uncertainty of their own private decisions, to which they had been otherwise exposed. This proves no innovation in faith, but only new declarations of the faith always received, which at those times were absolutely necessary for the condemning of errors then broached which could not be connived at but with prejudice to the faithful; and if a scandal be laid upon such professions, creeds, or declarations, as innovations in faith, let it be considered that such professions were composed by the pastors of the Church then in being, and therefore were the authentic acts of the Church; that they were the best witnesses of the faith they had received from their predecessors; that they were

best qualified for determining how far any doctrine was contrary to this faith ; that their salvation was engaged in the truth of such determinations ; that being of different nations they could not likely be over-ruled by any temporal power ; that if some pastors were vicious, it cannot be supposed that the greater part were of such profligate principles as to impose their own inventions on the world instead of the faith they had received. Let these heads be considered, and even abstracting from a divine assistance, it cannot bear a better face than of a rash attempt for men to charge these professions with innovations who not coming into the world till four, six, or eight hundred years after, undertake, at that distance, to have a rehearing of the cause, and pronounce what was the faith such ancient pastors had received from their predecessors, and what were the additions they made to such faith ; as if being born in the fifteenth century qualified a man for being a better witness of what passed five hundred years before than those who then lived, and whose proper business it was to inquire into the matter, and whose salvation was concerned in their deposing to the truth.

If our adversaries here were as industrious to find and follow truth, as they are to raise objections against it, they would easily see what undue means have been, and are still used, to beget prejudices against the Church which God has commanded all to hear, Matt. xviii. 17. They would easily discover numberless lies and calumnies daily invented and encouraged against its professors ; the severity of the laws enacted against them, which do not only exclude them from all preferments of honour, interest, &c. but

make them liable to forfeit their estates, liberty, and life itself, whenever the government pleases.* Can they think that any thing on these hard terms can move them to embrace and continue in the Church and faith they profess, but an absolute conviction, that the faith they hold, and the Church they are members of, is the ancient and true faith of Christ, and that they cannot satisfy the obligations Christ has laid on them by his commands, nor live in hopes of his promises, but by being professors and members of it? This surely must they think to be their only motive; and if so, should they not discountenance and not promote the severe ways and unjust proceedings against them, and decry the slanders daily heaped upon them? Should they not commiserate other hardships they lie under by the severity of the laws, purely on account of their conscience, and moderate the same to the best of their power? Should they not forbear to “put a stumbling-block or a scandal to their brother?” Rom. ii. 3. Should they not “lay aside all malice, and all guile, and dissemblings, and envies, and all detractions?” 1 Pet. ii. 10. Should they not love all, even their very enemies? as Christ teaches by word and example, Matt. v. 44. John xv. 12. Should they not do as they would be

* The reader will observe that this was written about A. D. 1700, when the penal laws, affecting “their estates, liberty, and life itself,” remained in full force against the Catholics. Since then the Legislature has done justice to their loyalty, and drawn largely on their gratitude, by repealing all the penal and disqualifying statutes against them. Let us hope that private liberality will keep pace with public justice; that they who seek to confute, will cease to misrepresent; that all will examine, before they condemn; and that the speedy dispersion of prejudice may produce that most desirable result—the general diffusion of mutual peace and benevolence.

done to, as God and nature require, (Matt. vii. 12. Luke vi. 31.) and distinguish themselves by love, the mark of Christ's disciples? "By this all men shall know that you are my disciples, if you love one another," John xiii. 35. which is not consistent with lies, detraction, hatred, persecution, &c.; especially against those who profess, as all Catholics do, to receive the gospel in the sense delivered always by the Catholic Church, which God, by many severe injunctions, commands all to hear, submit to, and obey; without which there can be no unity in faith, nor living in such charity as becomes the members of the same mystical body of Christ. For if the authority of the Church be once overthrown, and judged insufficient and not to be depended on for teaching truth, whatever Churches after this are set up, they can have no right, title, or authority, upon which they can oblige any in conscience to receive and believe what they teach, but are exposed to the censures of all that dislike their doctrine; all are left to the liberty of their own private sense and judgment; and thus, instead of being united in one faith, all will be in divisions, as all sectaries have been, who, though from their first separation, they have all joined in opposing the only true Church, from which they separated, yet bandy one against another, so that there never has been, nor can be expected, any true and lasting peace among them about matters of faith.

Whoever will consult antiquity will find, that the pastors of the Church cut off from their communion not only all those who did not believe Christ, but likewise all such as opposed any other point of doctrine she had delivered and taught; as also those

who divided themselves from their government, that is, all such as broke the unity of the Church, and endeavoured to bring confusion into the house of peace; heresy and schism being no more tolerated by them, than sedition and rebellion in a commonwealth; according to God's appointment, "If he will not hear the Church, let him be to thee as the heathen and publican," Matt. xviii. 17. "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you, but that you be perfect in the same mind, and in the same judgment," 1 Cor. i. 10. "Mark them who cause divisions and scandals contrary to the doctrine which you have learnt, and avoid them," Rom. xvi. 17. Upon such injunctions and commands to live in unity of faith, under pain of being rejected by God, this principle of antiquity must be believed, that to be united to the Catholic Church is necessary to salvation. But still, since we cannot tell how far invincible ignorance may excuse, or what may be the dispositions or desires of dying people at the last moment, and whether in heart they may not be interiorly united to the Church, therefore none ought to pronounce of any in particular, but leave it to God to judge, to whom judgment belongs. Nevertheless, it must be owned by all as an effect of the greatest charity, to labour to rescue from errors and evil ways those who have gone astray, and are out of God's Church, which I say, once more, all are bound to hear, obey, and follow as their guide, rule, and way to heaven.

Wherefore I earnestly beseech all, for Christ's sake, for the glory of God, for the salvation of their own and neighbour's souls, to become zealous members

of God's Church ; to be zealous in learning and performing what their Christian faith and respective duties require of them ; to instruct the ignorant in God's truths, by word and example ; to endeavour to reduce the misled, by all gentle ways, from their errors, and to strive to outdo one another in all the good offices which either faith, justice, or charity shall suggest. And that all may be united in the true faith of Christ, which the Church has ever taught, I humbly entreat the readers will daily conclude their devotions, as the collector does this his collection, with the following prayer :

Prayer.

I beseech thee, O merciful God, by that sacred blood which was shed for our redemption, that thou wouldst have mercy on all whom thou hast created to thine own image, and grant they may be partakers of thy glory. Make them peaceably submit in all lawful things to those whom thou hast placed over them. Fill them with true love and charity towards one another, and give them a true faith and knowledge of thee, and of all those divine mysteries thou requirest every one to believe and know. Enlighten the hearts of those who are gone astray, and bring them to a perfect union with thy Church, that they and we, with one heart and tongue, may jointly praise and magnify thy holy name ; that when it shall please thy goodness to call us to thyself, we may all meet together at the resurrection of the just, through the merits of the death and passion of our only Saviour and Redeemer Jesus Christ, to whom, with the Father and the Holy Ghost, be all honour and glory, now and for ever. Amen.

HYMNS

ON VARIOUS OCCASIONS.

HYMN I.

Crudelis Herodes.

O CRUEL Herod, whence does spring
Thy fear, lest Christ should come as king?
He seizes not on realms below,
Who heavenly kingdoms does bestow.
The sages following from afar
The ways of a mysterious star,
By light seek light, and whom they found
In human shape, for God they owned.
The heavenly Lamb, (who spotless took
The baptism of a crystal brook,)
He, who ne'er sinn'd, washed us, that we
Might from the stain of sin be free.
Great and unheard of pow'r, whose strange
And unseen force does nature change!
Water forgets its origin,
At thy command, and turns to wine.
To thee be glory, Christ, who hast
Thy beams upon the Gentiles cast;
The like unto the Father be,
And Holy Ghost, eternally. Amen.

HYMN II.

Ad regias Agni Dapēs.

FROM purple seas, and land of toil,
We come to feed on Egypt's spoil;
May whitest robes our souls prepare,
To meet the Christian passover.
Christ's love the priestly function play'd,
The victim on the altar laid;
His blood inflam'd with love for man,
At every saving channel ran.

The wasting angel passes o'er
 The posts distained with sacred gore ;
 The yielding sea divides its waves,
 Egyptians float in liquid graves.
 Now Christ becomes our heavenly fare,
 Our sacrifice and Passover ;
 By him (the pure unleaven'd bread,)
 The pure and faithful minds are fed.
 O true celestial sacrifice,
 By whom hell's slaves from death arise ;
 By thee death's old tyrannic laws
 Submit, and life regains its cause.
 Hence dost thou, crowned with laurels, *rise*,
 And lead'st thy triumph thro' the skies ;
 Loaded with spoils each axle reels,
 And hell and death attend the wheels.
 From death of sin, O Jesus, free
 Them that are born again of thee ;
 Be thou alone our chosen Guest,
 And everlasting Pascal Feast. Amen.

HYMN III.

Creator alme Siderum.

CREATOR of the stars above,
 The light by which thy faithful move ;
 The righteous cause and humble vows
 Of those whom you redeemed espouse.
 Who, lest the specious wiles of hell
 Should o'er the yielding world prevail,
 Compell'd by love's enforced decree,
 Did make yourself its remedy.
 Your early sufferings now begin
 To save the world, involved in sin ;
 And from the Virgin's sacred womb
 Continue to the cross and tomb.

The voice no sooner sounds the fame
Of the almighty Jesus' name,
But heaven and hell at once agree,
And jointly bend the trembling knee.

Vouchsafe, O sovereign Judge, we pray,
That at the last accounting day,
Our foe may not prevail, or we
Give up the souls redeem'd by thee.

May each succeeding age proclaim
Thy glory, and eternal fame ;
And sing, with the celestial Host,
To Father, Son, and Holy Ghost. Amen.

HYMN IV.

Salutis humanæ Sator.

O CHRIST, the Saviour of mankind,
The light and comfort of the mind ;
Creator of this earthly frame,
The lover's chaste endearing flame.

What strange excess of clemency
Prevailed, that thou shouldst set us free
From sinful crimes, and guiltless give
Thy life, to make the guilty live !

Thou laid'st the dead's black dungeon ope,
To loose their chains, and crown their hope ;
And now resum'st thy conquering throne,
Rear'd on the spoils and trophies won.

With equal clemency repair
The failings of our exile here ;
That we with joy may end our race,
And see thy glory face to face.

Thou, Lord, the truth, the life, and way,
Preserve us, lest our eyes should stray ;
And grant our hearts one day to see
The sweet reward of life in thee. Amen.

THE EVANGELICAL LIFE OF CHRIST,
Adorned with elegant Engravings,
Published under the express Sanction of the Right Rev. Dr. PENSWICK, N.D.
AND PATRONISED BY MOST OF THE OTHER BISHOPS AND
CATHOLIC CLERGY IN THE VARIOUS DISTRICTS OF THE UNITED KINGDOM.

**THE LIFE,
DOCTRINE, AND SUFFERINGS
OF OUR
LORD JESUS CHRIST,**



AS RECORDED BY THE FOUR EVANGELISTS;
With Moral Reflections, Critical Illustrations, and Explanatory Notes.

Second Edition, revised and corrected,
BY THE REV. HENRY RUTTER,
Author of the Key to the Old Testament, &c.

"This is eternal life, that they know thee the only true God, and Jesus
Christ whom thou hast sent."—John xvii. 3.

ADDRESS.

No subject can be more instructive, important, and interesting to Christians of every denomination, than the Life of our Lord and Saviour Jesus Christ. "He is the way, the truth, and the life," John xiv. 6. He is the sure way, which we must follow; the infallible truth, which we must believe; and the blessed life, which we hope to obtain hereafter. It is, therefore, a matter of surprise as well as regret, that an accurate and complete Life of Christ should have been so long wanting to the English Catholic. To supply so essential a deficiency, is the object of the present undertaking.

As the sacred text contains within itself the most perfect Life of our blessed Redeemer, the compiler has therefore made it the basis of his work. He has arranged the Evangelists according to the order of time, and endeavoured to exhibit the four Gospels in one clear and distinct point of view. The utility of such an arrangement, to those who wish to become acquainted with the life and doctrine of our divine Model and Teacher, is evidently confirmed by the numerous publications which, in this and other countries, have appeared under the title of Gospel Harmonies. The general approbation given to works of this kind by the learned and pious, encourages the compiler in his present undertaking, and affords him reason to hope, that his labours on so interesting a subject, will not prove unacceptable to the Catholics of the United Kingdom, as tending to promote the religion of Jesus—a religion, which, even by its very adversaries, is acknowledged the most perfect system that ever appeared in the world, and the best calculated to promote the peace and happiness of mankind.

The first Edition of this Work, which was published in 2 vols. 8vo., and patronized and highly approved by the Catholic Bishops and Clergy, having become scarce, the Author has been induced to revise and correct it for an enlarged and more elegant edition, to be published in quarto, adorned with suitable embellishments; and flatters himself that the Catholic Clergy will recommend it to their respective congregations, in all parts of the United Kingdom.

To accommodate all classes, the work will be published in Weekly Numbers, price only 6d. each, and in Monthly Parts, price 2s. each, and will be completed in about Ten Parts, or Forty Numbers, forming a handsome Quarto Volume.

LONDON:

Printed for the Proprietors, and Sold by T. KELLY, 17, Paternoster Row;
G. LEIGH, Liverpool; P. GRANT, Glasgow; T. IRELAND, Edinburgh;
W. CHALLONER, Henry Street, Dublin; and may be had of all other
Booksellers in the United Kingdom.





